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DOMINICANA

Vol. XIX

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COMPLEMENTS TO VIRTUE

BERNARD SHERIDAN, O.P.

"Whosoever are led by the Spirit of God, they are the sons of God."
Rom. viii, 14.



WHEN we were children we attended Catechism class daily, or at least Sunday school. There, in order to reply to the teacher's questions, we were expected to have a reason for the faith which was in us. Among the many mystifying questions which come our way in the course of the year, there were the virtues, the gifts and fruits of the Holy Ghost and the beatitudes. Somehow we managed to grasp the notion of virtue. For us the virtues were special blessings from God which helped us to be good. But for the rest—these gifts and fruits and beatitudes—well, with the definitions ready upon demand and with the ability to recite "trippingly upon the tongue" the number and names of each, we were content to rest. With no more than such a catalogue, we go through life with many of the faithful, satisfied with the ability to enumerate, but unable to understand, our grand supernatural equipment. We believe, therefore, that it will be well worth while to consider briefly—though not so briefly that clarity will be sacrificed—the gifts of the Holy Ghost.

I

The Christian life is first and foremost a supernatural life. Why do we say that? Because the end for which God has destined us is a supernatural one. Towards this end we must strive every moment of our earthly existence. What is this end? It is an intimate union with God for all eternity. Being strictly supernatural, this end could never

be attained by man were he dependent upon his own natural powers. We can not reach something which is above us unless we are raised up to it. Man had this supernatural power when he came from the Hand of his Creator, but he lost it by the sin of our first parents.

Consequently we must have a supernatural life and supernatural powers to attain our supernatural end. God, our merciful Father, gives these to us. He sent His Son Who by His Passion and Death won us back our birthright. Christ left us the Sacraments which are the channels of sanctifying grace. In Baptism it flows into our souls and once again we find favor with God. Sanctifying grace is God's gift of a supernatural life, the breath of God's own life in our souls. By grace we are made "partakers of the divine nature."¹

Since we have received the gift of a supernatural life, it follows, as night the day, that we must *live* a supernatural life if we hope to keep it. A limb which is bound up tightly soon becomes paralyzed. It is by the practice of the virtues and under the influence of the gifts of the Holy Ghost that we keep alive and strong spiritually. Only in the state of grace are we enabled to cultivate these blessings from God. When we are in the state of sanctifying grace, we have at the same time the supernatural virtues and the gifts of the Holy Ghost—everything we need to be happy now and hereafter.

What are these gifts of the Holy Ghost? The gifts are supernatural habits accompanying sanctifying grace which make the powers of the soul responsive to the guidance of the Holy Spirit and docile under His direction. Or, as Msgr. Gay aptly terms them, they are "sources of suppleness and of energy, of docility and of power . . . which render the soul more passive under the Hand of God, and at the same time more active in His service and in the practice of good works."² We say 'more', because it is by the cultivation of the gifts that we are enabled to practice all the supernatural virtues more perfectly.

The gifts, then, are not to be confused with the virtues. They are really in a class by themselves. *The function of the gifts is to complement and perfect the virtues.* To understand this we must be mindful that throughout the course of our life, so long as we are in the state of grace, we are living under the direct influence and guidance of the Holy Ghost Whose temples we are. The Holy Ghost directs the course of our virtuous actions. He moves us to do *this* good deed rather than *that*, to choose *such* a good means for the attainment

¹ II Peter i, 4.

² *Christian Life and Virtues*, Vol. I, p. 46.

of an end rather than some other. But to receive and make proper use of these divine motions we have the gifts of the Holy Ghost, already infused and permanently residing in the soul.

The fundamental difference between the virtues and the gifts is not to be found in their field of action, since this is the same in both. Rather must we look to their *different modes of action*. In the practice of the virtues, God helps us to reflect, to seek the best means to arrive at our final destination. But it is we who are acting according to the dictates of our own prudence and of reason enlightened by faith. God accommodates Himself to our human way of acting. Not so with the gifts! Here, the Holy Spirit acts in a super-human way. Before we can have recourse to the dictates of prudence, He sends us a divine light which acts in us and obtains our consent. This special help may be called *operating grace*. Without it, this suppleness, this ready response to the movement of the Holy Ghost, is never exercised.

Perhaps a comparison may serve to give a clearer understanding of this doctrine. The man who practices the virtues may be likened to the musician who calls forth beautiful sounds from the strings of a harp. Let the Holy Ghost come and Himself play upon the strings of the heart, and we may say that the soul is then under the influence of the gifts. This is a favorite figure of the Fathers to picture the action of Jesus upon the soul of Mary: "A most melodious harp used by Jesus to delight the eternal Father."

At the outset these gifts are merely *supernatural powers* and they remain so unless we cultivate them. It is important that we do cultivate them because it is under the influence of the gifts that we become strong and flower into the full vigor of our normal, spiritual growth. How are we to cultivate these gifts? The conditions necessary for the cultivation of the gifts may be reduced to three. *First*, we must previously *practice the moral virtues* for thereby we merit an increase in grace. The exercise of the moral virtues tends gradually to dispose the soul for that joyful and perfect abandonment to the Holy Spirit which is the first requisite for the full exercise of the gifts. *Secondly*, we must ever *be on our guard against the spirit of the world* which is so at variance with the Spirit of God. *Thirdly*, we must *strive to foster an attitude of prayerful serenity*. Frequently mindful of the presence of God, dwelling not only near us but in us, we are better disposed to hearken to the Voice of His Spirit. "I will hear what the Lord God will speak in me."^a

^a Ps. lxxxiv, 9.

How many gifts are there? Holy Scripture makes many references to the gifts. The classic text from the Old Testament are the words of the Prophet Isaias: "And the spirit of the Lord shall rest upon him: the spirit of wisdom, and of understanding, the spirit of counsel, and of fortitude, the spirit of knowledge, and of godliness, and he shall be filled with the spirit of the Lord."⁴ The Hebrew rendering of this text has caused considerable difficulty, but from the Third Century the constant tradition of the Church assures us of the seven-fold number. In the hymn of the third hour for the feast of Pentecost we hail the Holy Ghost:

"Come Thou Creator Spirit
With Thy sevenfold gift."

The Mass of the same day reëchoes this sentiment:

"Grant to Thy faithful trusting in Thee,
Thy sevenfold blessed gift."

St. Thomas Aquinas stoutly maintains with characteristic spirit of convincing finality that the enumeration of Isaias is not to be taken figuratively but that there are seven gifts no more and no less.⁵ It is fitting that there should be seven gifts since they correspond to the seven virtues—Faith, Hope and Charity; Prudence, Justice, Fortitude and Temperance—towards the perfect practice of which the gifts tend. Thus, turning back to our childhood days, we cite the teaching of the Catechism: "There are seven gifts of the Holy Ghost, namely, the gifts of Wisdom, Understanding, Knowledge, Counsel, Piety, Fortitude and Fear of the Lord.

We will now proceed to consider each of the gifts in turn. By comparing them with the virtues which they complement, we will be better able to see the part which the gifts play in the scheme of salvation.

II

Wisdom is the supreme gift and corresponds to the noblest of the virtues—charity. From charity there flows a knowledge of God, an understanding sympathy, which no amount of study can give. By charity we are united to God and this union begets in us an aptitude for understanding God which is peculiar to the lover and his beloved. This aptitude, born of charity, is increased by the gift of wisdom.

⁴ *Isaias* ii, 2-3.

⁵ *Summa. Theol.* I-II q. 68, a. 4.

Therein lies the difference between the wisdom of the theologian, acquired by dint of hard study, and the infused gift of wisdom. From our Catechism we learn many things about God. Our knowledge of the things around us enables us to rise to a knowledge of the things above us. We see the new-born babe—a new spark of life from the Hand of the Creator—and we exclaim: God is great! God is good! The beauty of the heavens above us tells us that God is beautiful. But God is more than great, more than good, more than beautiful. He *is* His greatness, He *is* His Goodness, He *is* His beauty! All beauty which we see in His creatures is but a faint reflection of His own eternal, unfading Beauty. In God there is no shadow of alteration. That which He reveals to us is true because He is Truth itself, the measure of all truths. But how are we to grasp the full significance of these profound truths? We do this by the gift of wisdom which brings the soul into more complete harmony with God. St. Bernard calls this gift the “knowledge which relishes things divine.”

Understanding and knowledge supplement the virtue of faith. Faith opens before us the truths which God has revealed. The gifts of understanding and knowledge allow us to enter more fully into their inner meaning, to grasp them as realities. The gift of wisdom, as we have seen, gives us a deeper appreciation of God as He is in Himself. These two gifts, which we now consider, afford us a clearer insight into the *works* of God. The scope of the gift of understanding, however, is more extensive than that of knowledge. By ‘knowledge’ here we do not mean what the term ordinarily implies, that is, conclusions acquired through a process of reasoning. Rather we mean the *science of the Saints*, whereby we form a sound judgment of *created things* insofar as they lead us to God. Creatures are not to be sought for their own sake. They are given to us to help us work out our eternal salvation. The gift of knowledge enables us to view creatures in their proper light.

The scope of the gift of understanding is not limited to *created things*; it extends to *all the revealed truths*. For that reason we obtain by it a much deeper insight than by the gift of knowledge. This does not imply that we comprehend the mysteries, but that we are enabled to perceive that there is no conflict between them and reason. By the gift of understanding the mind’s eye is cleansed, so to speak, and there is granted us a glimpse of God; not that we may positively and perfectly behold the divine Essence, but rather that we may see *what God is not*. Here again it is not the understanding of the theologian. Indeed, these gifts of the Holy Ghost have little to do with

learning and may be possessed by even the most illiterate to a surprising degree. Thus we have the example of the peasant of whom the Curé of Ars speaks. By means of the gift of understanding the simple soul was able to pierce the veil of the tabernacle: "I look at Him, and He looks at me."

It would not be at all presumptuous for the man under the guidance of the gift of counsel to sing with the Psalmist: "The Lord ruleth me, and I shall want nothing."⁶ We all realize the necessity of deliberating well before acting. One hasty step may prove fatal to the fulfillment of long-cherished plans. He would be a foolish ruler, indeed, who did not have special advisers, prudent men, to assist him in the direction of the affairs of state. The virtue of prudence directs us to seek, with the help of past experience, the best means of attaining a certain end. But human reason is not infallible and it is possible for us to act unwisely. The gift of counsel, which is the complement of prudence, makes this impossible for the Voice of God Himself directs us, especially in difficult cases. Many Saints have been privileged with this gift of counsel. St. Catherine of Sienna, though an uneducated girl, gave wise counsel to princes, cardinals and even to the Pope himself.

The gift of piety answers to the virtue of religion which, in turn, is related to the virtue of justice. This gift engenders in our hearts a filial affection for God and a tender devotion towards those persons and things consecrated to Him, in order to make us fulfil our religious duties with a holy joy. It is not a maudlin sentimentality craving emotional satisfaction; it is a virile affection, expressing itself in compliance with the Will of God. God is not a harsh taskmaster Who bears down upon us and crushes us to the earth. Rather is He a kindly Father Who knows that which is best for us His children. It is by the name of Father that He is pleased to be known and loved, especially since the coming of Christ. "You have received the spirit of adoption of sons, whereby we cry: Abba (Father)."

Let us now consider the gift of fortitude. To be a follower of Christ has ever meant to suffer persecution at some time or another. This is to be expected, for the servant is not above the Master. Christ, however, has not left His followers orphans. "You shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto me."⁷ The gift of fortitude corresponds to the

⁶ *Ps.* xxii, 1.

⁷ *Rom.* viii, 15.

⁸ *Acts* i, 8.

virtue of the same name which strengthens the will in the face of great obstacles, especially the danger of death. What does the gift of fortitude add over and above the virtue? According to St. Thomas, its special function is to impart confidence, a more intense determination, the certain hope of success, and thus to bring about greater results.

The seventh gift of the Holy Ghost is called holy fear. The rôle assigned to fear in the interrelation between the virtues and the gifts is to complement the virtue of hope. It is not a servile, cringing fear, a dread of displeasing God because of subsequent punishment, but it is a filial fear. It is the fear of losing God which frightens us. This final gift has a twofold salutary effect. It fills us with a great reverence for the majesty and holiness of God, impresses us with a deep sense of our own nothingness, and gives us a great loathing for sin. Obviously from what has been said, this gift serves also to strengthen the virtue of temperance which restrains our appetites in all matters of unlawful self-indulgence. The gift of fear severs our attachment to such pleasures which might separate us from God.

This has not been an exhaustive treatise of the subject. Such a project would fill many volumes. Our purpose has been to give the simplest notions and to lay a groundwork for further study.

The gifts of the Holy Ghost are necessary for the attainment of our last end because we have the virtues only imperfectly. Our imperfect possession of the virtues is due to the fact that we have not the fulness of grace. The Holy Spirit makes use of His gifts to give us a more penetrating appreciation of things divine.

In heaven everything will be completely subjected to the Will of God. "God will be all in all." Discord will be unknown. There will be nothing to prevent the gifts from functioning perfectly. The gifts will remain with the just for all eternity insofar as they are compatible with the life hereafter. Fortitude, for example, will remain as a pledge of our confidence in God, although there will be no obstacles to be encountered and overcome.

Summing up the doctrine which we have outlined as briefly as possible, we find that the gifts of the Holy Ghost are the complements of the virtues. They are *not* the virtues themselves. That is the point that we would impress upon the reader. By the virtues we work under the direction of reason enlightened by faith; by the gifts we are docile to the special inspirations of the Holy Spirit. The vir-

* I Cor. xv, 28.

tues are connected one with another in prudence. The gifts converge with charity, that is, all the just who are in the state of grace and who love God with their whole heart, have these seven gifts because the Holy Ghost Himself dwells in us through charity. To practice virtue is *to row*; to use the gifts is *to sail*. The seven gifts of the Holy Ghost are truly like seven sails which facilitate, under the inspiration from on high, the work of the virtues.

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CAJETAN—HIS CLAIM TO RENOWN

ANSELM VITIE, O.P.



RANSITIONAL periods have ever served to nurture latent genius. As the intellectual and social complexion of an age becomes problematic, there has ever sprung up the tendency to, and ultimately the actual realization of, a reversion to simplicity; not, indeed, to the primitive, but to basic truth. This propensity is manifest in the appearance of a certain few individuals in any crisis who, by sheer strength of intellect, dominate their contemporaries to an astounding degree. Theirs seems to be the uncanny faculty of selecting whatever of good an age has produced and segregating it from the concomitant evil. To them have eventually gone the laurels bestowed upon genius, even though during their span of life they may not have been recognized as such. True, not every age has produced men of this calibre, else many of the social and philosophical theories rampant today would have been still-born. Their continued existence bespeaks the lack of sufficient discernment at the moment of their conception.

James de Vio flourished in a transitional period and even though it can not be said that he radically changed his era, he did, nevertheless, influence it considerably. By focusing attention upon truth while discountenancing the current half-truths, which were even more insidious than complete falsehood he rendered signal service not alone to his own generation, but posterity as well. Competent authority informs us that de Vio was born at Gaeta, February 20, 1468, although one may find opinions varying from this date to as late as 1470. All, however, concur in the belief that he was extraordinary. A scion of nobility and profoundly pious, his early years found him pensive and precocious. In his sixteenth year he received the habit of the Dominican Friars in his native city, having assumed the name 'Thomas' in religion. Later he became known merely as 'Cajetan', because of his previous affiliation with the town of Gaeta. His progress was rapid and the intellectual prowess which he displayed did not go unrecognized by his superiors. Consequently, we

see him in the rôle of professor in the Universities of Padua, Brescia, Mantua and Milan successively and successfully. In the year, 1500, he was appointed Procurator General of his Order, a position which he retained until 1507, when he became its Vicar General. A year after this latter assignment the Chapter of the Order, held at Rome, unanimously elected him Master General, and while still acting in this capacity he was elevated to the Cardinalate, July 1, 1517.

Cajetan assumed the office of Master General at a time when the Church and society at large were undergoing a severe crisis. The dignity of his position placed demands upon him which would have proved beyond the capacity of a man of lesser mentality. But with a sense of perception difficult of description the General struck deep at the root of the evil with an eye to improvement. Himself a man of exceptional learning he demanded in no uncertain terms the thorough education of his subjects in the sacred sciences. If we but recall the laxity into which the clergy of this period had fallen we must readily admit the extensive ramifications of such a broad program. Hence his words to the members of his Order in the Chapter of Genoa, 1513: "Let others rejoice in their prerogatives, but unless the study of the sacred sciences commends itself to us, our Order is doomed."¹ Nor was Cajetan a boon only to his Order, for his influence also extended to the Universal Church.

The religious upheaval, occasioned by Luther and fanned by the greed of the nobility, was making rapid strides. De Vio, now Cardinal Cajetan, having received that honor from Leo X, found himself face to face with the author of the so-called reformation, in the capacity of the official representative of the Church of Rome. The attention of the Holy See had been called to Luther's attacks upon the doctrine of indulgences and the affair placed before a commission which, after having scrutinized the charge condemned it, and cited its author to retract within the space of sixty days under pain of censure for heresy. Cajetan, as Papal Legate, was appointed by Leo X to receive the recalcitrant's retraction. His mode of procedure in this affair has been roundly and unduly criticised in many instances. However, no one knew better than the Cardinal-friar the precarious condition of the religious situation in Germany. Intellectually groomed to meet the issue, he realized full well the value of what we of today might term 'political psychology.' To make unstinted use of the judiciary powers which were his to command would not in the

¹ Monum. Ord. Praed. Hist. t. IX.

least alter a situation already festering from unscrupulous abuse. Hence, when the Legate threw his protection around the fiery monk, in the form of a safe-conduct to Augsburg, he merely displayed that deep-seated discernment which characterized his every action. That Luther had long since committed mental suicide was no secret to Cajetan, who was already aware that no amount of reasoning, be it ever so cogent, would produce an effect upon a mind already enslaved by fixed ideas. And so, contrary to the expectations of the innovator, who had anticipated a display of mental gymnastics rather than a paternal reception, the Cardinal merely reminded the captious Luther that his intentions were not to dispute, but only to receive his retraction and effect his reconciliation with the Church. The remaining episodes of the religious cataclysm are familiar ones. Luther at this stage was resolved not to submit to ecclesiastical authority. His plans were already too matured to permit of retraction and the good will and condescension of the Legate were entirely lost because of the obstinacy and subterfuge of the militant reformer.

It is difficult to comprehend how Cajetan, beset as he was with administrative charges and in almost a continual state of distraction because of the religious and social unrest, could have found time to carry on such an extensive literary activity as was his. The fact is that even considering the multitudinous extraneous affairs with which he was harassed the Cardinal neither ceased his writing nor study. While attempting to treat with Luther at Augsburg he continued his literary habits, for several of his theological tracts bear 1518, as the year of their composition. His writings are not confined by the narrow limits of a single field. He does credit alike to Philosophy, Theology and Exegesis. The marvel is that he was not only one of the most active individuals of his period, but by far the most prolific writer and one of the most profound scholars.

Cajetan was the greatest theologian of his time. The counsellor of four popes in circumstances exceptionally grave and difficult, he did honor alike to the Church and to the Order of which he was a member. Faced with the inception of novelty, both social and religious, he met the period of transition upon the grounds of sanity. While respecting the traditions of his age he should not be classed as a confirmed 'laudator temporis acti.' He preserved doctrinal truths under all circumstances, but ideas of government, discipline, education, etc., were then, as they ever are, in a continual state of flux, and in his opinions concerning these we may trace a divergence from the traditional. Cajetan seems to have had a premonition of the catas-

trophe which was about to stir the religious and intellectual world to its depth. It did not take him unprepared for through relentless application he had fitted himself well to meet the exigencies of the time. To his contemporaries many of his opinions were considered radical; concessions, as it were, to the spirit of innovation pervading the age. As a consequence his critics were numerous. In modern times this view has been repudiated and Cajetan recognized as a theologian of great perspicacity, so far in advance of his contemporaries that they failed to realize the feasibility of many of his opinions which today are held in great esteem. Following the example of his patron, Thomas Aquinas, he wrote dispassionately. He never descended to the merely personal and in his numerous polemical works, dealing with questions extensively debated in his epoch, his mode of procedure is serene and profound. In purely scientific style he embraces a problem in its entirety and exhibits complete mastery over the subject with which he happens to be dealing at the time.

As in theology so also in philosophy Cajetan is a faithful adherent to the Thomistic System. He is universally recognized as the classic commentator upon the "*Summa Theologica*" of Aquinas, a sentiment which has been confirmed by the insertion of his commentaries, together with those of Ferrariensis, into the Leonine edition of the Angelic Doctor's work. Many of the passages of Cajetan's works, usually trumped up as proof against his Thomistic orthodoxy, are now generally regarded as merely personal opinions with little or no bearing upon Thomism as a system. When we consider the widespread confusion with which he had to contend it is not strange that some few of the opinions bruited as his were conceived. Moreover, as frequently happens, in his eagerness to refute the tenets of Averroistic rationalism, it is not surprising that he may have essayed some intricate questions from a dubious angle. At all events, deviate he did not from basic truth. Bartholomew Spina, probably his greatest antagonist, who vehemently censured the Cardinal-friar's every word, would have it that he sought to destroy the personality of the soul after death and other such inanities. Spina is not without his followers, who by some inconceivable stretch of the imagination, develop Spina's accusations and reach astounding conclusions. But, like the fabled phoenix, Cajetan has arisen from the ashes to which they would have consigned him and has taken his place among the great theologians, philosophers and exegetes of the Church. A man of transition, he presents a striking contrast to the scintillating theorists who cluttered the intellectual landscape of his period with

all manner of debris. His critics, to a great extent, have been more tolerant of their own views to the exclusion of the opinions of others—theirs has been a criticism of passion more than of unvarnished truth. Time has discovered their injustice. In many instances, however, even they have been forced to the admission of the intellectual capabilities of the object of their criticism.

After a life of unusual activity Cajetan passed the way of all flesh, August 9, 1534, four hundred years ago, and with his passing the Church and humanity mourned a staunch and saintly character. Upon the whole the intervening years have dealt kindly with his name, but it is only recently that the praise due to his genius has gained impetus in any noteworthy degree. Perhaps posterity, in the not too distant future, may pause, if only for a brief moment, before an humble tomb in the church of Santa Maria sopra Minerva, there to venerate the memory of a man who rose above his surroundings because he appraised the spiritual and the temporal at their proper value.

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OUTLINES FROM THE PAST

CLEMENT DELLA PENTA, O.P.



URING the last century and especially since the last fifty years our western civilization seemed to be reaching a new era of achievements on many fronts. No limit could be assigned to our progress, scientific and social; no lofty ideal seemed impossible of attainment. The age of enlightenment had dawned; liberty, humanitarianism, education, democracy were the social heritage of all. Science had advanced by startling bounds. It was even hailed as the arbiter of man's destiny. It would answer all the problems of life, religious, philosophical and social; it would give the key to all the doors of earthly happiness. War of course would be abolished, all men would work for the betterment of the human family.

The swift events of the last twenty-five years have cast a new shadow upon the earth and have quenched the enthusiasm of the believers in inevitable progress. Men began to ask themselves the reason for this terrific smash-up of all their old dreams. The Great War which failed, the strife and squabbles which followed, the rise of Communism, the industrial and economic crisis needed explanation. A new and more critical perspective was demanded. The ideals of the nineteenth century Rationalists had crashed, war was not abolished, the greatest massacre of modern times split our civilization, science had shown itself only as an instrument subject to the good or evil purpose of the ruling force. The scientists themselves lost faith in their dogmatism and began to be fearful and more cautious as new horizons were revealed by their investigations. Science had not replaced religion but had become entangled in a hopeless confusion.

This breakdown of the idealism of the nineteenth century was blamed by hostile writers on the failure of Christianity. The influence of the Christian epoch had finished its cycle, it had run its course and now was doomed to sink into the mel-
lowsed twilight of history even as the ancient eras of culture and progress. This attitude challenged the very foundations of

western civilization and of course the divine mission of the Church. Catholic writers leaped to the challenge and attempted to trace the outlines of our period to their sources. To recall some of their ideas is the only purpose of this short paper which can treat these great problems only in the broadest outlines. If our civilization is to endure it is imperative that the great mass of people grasp the issue and build up an ideological bulwark against the assaults of a dogmatic and fanatical enemy.

I

When the Word of God, the Second Person of the Blessed Trinity became man—there was the beginning of our civilization. The kingdom of God appeared upon the earth. A supernatural life, a close union of God and creature which was unknown in any previous age bound men's hearts in new cords of religion with God. An organic body, the Church, was the Mystical Body of Christ. Love of God and of neighbor because he was the image of God and a member of the mystical Body possessed the early Christians and began to be diffused by the heralds of the Gospel. This new leaven in due time and according to various circumstances worked through the mass of European peoples. It was inevitable that these religious ideas should have a practical influence on social life and upon social institutions. True democracy as well as legitimate temporal and spiritual authority became the conscious or subconscious possession of every follower of Christ. How these ideas gradually permeated European civilization is a matter of history; the debt to Christianity for these ideals of democracy, authority and humanitarianism can not be overestimated. The Gospel contains the most perfect, purest and loftiest humanitarian ideals. Once the depth and beauty of the Christian religion with its altruism, its love of the poor, its love of all men in God and for God, its compassion for the downtrodden had captured the hearts of men, it followed that all the prominent social movements of the nineteenth century should result, even though these movements received impetus and support from non-Christian sources. A religion with a doctrine divinely revealed, a dogma so clear cut as Catholicism, with such a universal outlook, such a common philosophy of life built up a tradition and a dynamic idealism which bore fruit when education and other agencies had spread these ideals over the face of Europe.

II

The extended use of science as a weapon against religion has partly obscured the important part which the Church played in the scientific development. In its philosophic aspect, the metaphysical basis which makes scientific progress at all possible must be considered. The Christian outlook on reality, the belief in a personal God Who infinitely transcends the universe, Who, although present everywhere, yet does not enter into composition with any part of it, the belief in Divine Providence, the belief in the order and harmony of the universe are important concepts in the formation of a body of scientific doctrines. At the same time nature and the material world are not spurned nor depreciated. The spiritual is placed first but does not eclipse the material. In the Eastern religions this fundamental outlook is not present. God was either considered as part of the world or the spiritual was so completely emphasized as to belittle the material order. This dualism of the Gnostics, the antagonism of spirit and matter permeated Eastern religious philosophy generally. The whole material world was considered either as a delusion of the senses, to be escaped in Nirvana, or as a trap of some inexorable fate, deliverance from which could be gained in mystical ecstasy or metempsychosis. This false spiritualism is responsible in great part for the little scientific advancement in the East. The Church on the other hand, because of the Incarnation was forced to counterbalance this dualism of matter and spirit. Matter, coming from an infinitely good God is not evil, man is not a purely spiritual being but the lowest in the spiritual scale and the crown of the material universe. Man is one substantial composite of matter and spirit, the image of God, the link between the material and the spiritual worlds. God Who transcends the world is the Creator of all things and all things are good as they come from Him. No fatalism or passive compliance blunted men's activity. The kingdom of God had to be attained by struggle. All things had to play their part in bringing about the renewal of the face of the earth. Thus the eternal quest to reduce the pluralism of the universe to unity was accomplished without falling into the extremes of Pantheism or Monism. God is the first, ultimate cause and all things participate His being, each is singular, finite. This attempt at order results in the classification of beings, discoveries of laws, order and harmony. This flowering of the seeds of Christian doctrine

reached its maturity in the thirteenth century, especially in the gigantic efforts of Saint Thomas.

His struggle to supplant Neoplatonic idealism and spiritism by Aristotelian realism finally vanquished the Patristic and early Scholastic tradition. The old Neoplatonism with its overemphasis on the spiritual side of man to the disparagement of the material side was finally conquered. Saint Thomas clarified the relations and boundaries of nature and grace, faith and reason. He restored nature to a higher plane than the Fathers or early Scholastics were willing to concede. Faith did not contradict reason, it was above it. Reason in its own house was absolute mistress but when at the service of Revelation it was guided and protected. Man used his five senses as windows through which he contacted with certitude the outside world and thus built up his knowledge by ascending from the lowest to the highest step in intellectual knowledge. In all branches of Philosophy Saint Thomas restored the rights of nature and reason. As Christopher Dawson so aptly expresses it:

Thus the Incarnation does not destroy or supersede nature. It is analogous and complementary to it, since it restores and extends man's natural function as the bond of union between the material and the spiritual worlds. This is the fundamental principle of the synthesis of St. Thomas. His whole work is governed by the desire to show the concordance in difference of the two orders. Alike in his epistemology, his ethics and his politics, St. Thomas emphasizes the rights and the autonomous character of natural activity, the province of Reason as distinct from that of Faith, the moral law of Nature as distinct from that of Grace, the rights of the State as distinct from those of the Church.¹

This better appreciation of nature introduced a new era. Investigation of the material order, of philosophy, law, politics, medicine and the physical sciences received a powerful stimulus. Although the Middle Ages are not remembered as a period of startling scientific discoveries on a large scale when compared to our own, when seen in their proper setting, they did produce original scientists and experimentors although these are few in comparison to the number of philosophers and theologians. The thirteenth century was a time of reconstruction and synthesis. The ancient wisdom had to be coördinated and supplemented by the new streams of Arabic and Aristotelian thought. The Scholastics' gigantic task of building harmonious and unified systems absorbed most of their energy so that scientific investigations had to await their proper share of attention. Nevertheless the

¹ *Progress and Religion*, p. 175.

influence of the Scholastics was radiated throughout the centers of culture and learning of Europe and so penetrated the masses in its spirit. No age tried harder to rid the people of superstition and magic. By insisting on the rights of reason, by training the bulk of students in logic and formal disputation and by introducing them to the body of philosophic culture from Greek and Arabian as well as Christian sources the people learned to think and reason, to inquire for reasons, to seek explanations. When this spirit was applied to the physical sciences the beginnings of our modern era of science took root. We are accustomed to accredit our great inventors with too much credit, at the same time forgetting the foundations laid by other hands in other times. Our science as the most impartial investigators acclaim began in a special manner during the thirteenth century and it was due to the spirit of this epoch which made it possible for our modern scientists to achieve such splendid results.

The important rôle the Christian virtues play in the development of science should not be forgotten. Scientists must be men of sacrifice, men with an ideal of humanitarianism, ready to spend themselves in their work. They must spend long, patient hours in work and study and must deny themselves other interests. They must disregard their personal interests as they labor for the welfare of posterity. This ideal of patience, selflessness and generosity sprang from the Christian tradition even though in later days it has been divorced from Christianity. In the earlier periods this notion of service to man was always linked with service to God and had a religious motivation but in more recent times men forgot the religious motivation although they kept the ideal of service. In fact the first great scientists of our modern era were not agnostics nor atheists but men of deep religious convictions, either devout Catholics or men who retained many of the elements of the Christian Revelation.

III

The Christian religion was the driving power which shaped the institutions and destiny of Europe. Although Europe was not a political unity at all times it had at least a common spiritual ideal embodied in the spiritual authority of the Church. In the sixteenth century this unity received the decisive blow which shattered it and which has caused so much misery to our own

day. Three main currents can be distinguished as the causes of the disruption of spiritual forces: the Reformation, the Renaissance and the new development of science and industry.

The Reformation was primarily a revolt against authority. By refusing to submit to the authority of the teaching Church and by appealing to the principle of private interpretation and belief it unloosed a force which has not ceased to divide and destroy. The dogmatic unity of Christendom was torn asunder. New sects sprang up immediately, which, because of their inherent instability and lack of unitive power broke from each other and wandered farther from the deposit of faith. At the time they did not discard the moral precepts of Christianity nor the Christian social ideals but the confusion and discord today brings out in clearer relief the real damage of the Reformation. These religious differences estranged men's hearts and minds. They pushed religion farther away from the paths of daily life. Little by little the economic interest began to supersede the religious so that today we find millions of people with very little religious belief, practical pagans who seek only the good things of this life. The secularization of culture, the dethronment of religion owes much of its success to the Reformation even though such a result was the last thing the Reformers desired.

The Renaissance also helped to take the interest of the people from the primary religious outlook. Because it scoffed at Medieval barbaric latinity without seeing the treasure hidden under the inartistic covering, it lost that most invaluable synthesis which the Medieval Scholastics spent so much labor to accomplish. No longer was Metaphysics the queen of philosophy, but the classics, style, romanticism and mathematics captured the first places in the interest of scholars. Man and nature were given a new interpretation. The asceticism of the Middle Ages was replaced by an esthetic ideal of life. Life was looked at not so much as a trial and preparation for the real, future life, but as a chance to enjoy artistic and cultural refinements. The Middle Ages had succeeded in giving nature a larger share in the economy of the religious outlook but the Renaissance stripped this appreciation of its religious fundament. The Renaissance was a reawakening but it was also a revolt against Scholasticism and Aristotelianism and thereby lost its chance of surpassing previous ages. The later Scholastics are rightly scored for hair-splitting and neglect of the new developments in science but the criminal abandonment of the Scholastic

tradition by the Renaissance can hardly be forgiven. The philosophers of the Renaissance did preserve the metaphysical and mathematical bases of science from the Greco-Latin culture but they blundered horribly by ignoring the best work of the Scholastics. The greatest tragedy of the Renaissance was the loss of that wholeness of view which was the peculiar achievement of the golden age of scholastic philosophy. Man began to lose his divine character and was in danger of being mechanized along with the development of the mathematical and material universe. The new physics and mathematics, being separated from scholastic metaphysics usurped the rôle of philosophy. The particular sciences revolted against the domination of philosophy and began to assume an autonomous character. This led to the splitting up of all the sciences. As each one revolted a fresh disorder arose. Specialization in a narrow field cut off the universal outlook and as a result each small field tried to solve all the problems of reality by appeal to its method and discoveries. Psychology in the hands of narrow, unphilosophical men was reduced to biology, biology was reduced to chemistry and physics and these were hailed as the mechanical foundations of all reality. This disposition produced the materialism of the later nineteenth century when determinism reached its greatest popularity. When the evolutionists attacked religion the disorder of the scientific debacle reached its lowest depths. Scientists tried to supplant religion, the Bible was assailed, Revelation spurned by appeal to science, the very existence of the spiritual was denied. As these ideas seeped down into the masses, vast numbers fell into Agnosticism or complete Atheism. If the later Scholastics had awakened to the new spirit instead of entrenching themselves behind great names perhaps the philosophical chaos could have been avoided. As it turned out it is impossible to estimate the damage caused by this revolt in philosophy and science. All modern philosophy is entangled in the confusion. In the Medieval synthesis matter and spirit were nicely harmonized; the new science and the new philosophy built on the dualism of matter and spirit.

The confusion of the new philosophy and science was extended to the fields of politics and economics as the Industrialization of the Western countries grew. Science contributed the technical knowledge; a Protestant sect contributed the new religion of economic advancement. Because these men were imbued with a different ideal of life—work and thrift, the duty of taking ad-

vantage of every opportunity for amassing wealth, the obligation of fulfilling divine providence by increasing their material possessions—the machine age and the industrial revolution were speeded on their way. Industrialization effectively reduced the influence of religion still more. It is not difficult to trace the effects of all these forces on our present situation. Economic greed in a Capitalistic system not controlled or checked by religious balance was bound to lead to the exploitation of the masses. The confusion and scepticism of our universities have robbed many of their religious faith and have spread a damaging outlook on life. The Catholics have been trying to preserve themselves against their numerous enemies but their influence is not strong enough in philosophy, economics and international affairs to swing the balance. The social unrest of the last few years has awakened men to the serious defects somewhere in our scheme of life. Communism is at least an attempt to correct economic abuses even if it does use a naive materialism and discards the triumph of Western progress by denying personality and liberty.

IV

The recent economic crisis has driven home the fact that we have progressed materially at the expense of the spiritual. Man has a more profound control over matter and the forces of nature today but he has lost the spiritual mastery. If society is not to be killed by the creations of its own genius it must find a new synthesis of science, philosophy and religion. We have forgotten that all culture and progress have their ultimate basis in the soul. Religion is the highest culture and the surest guarantee of real progress. Unless the spiritual be fostered and nurtured and given predominance over the other lesser values our plan of life will be deranged. Science, intellectual knowledge, skilled technique, scholarly research have been the chief concerns of the men of the last century. They have plunged us into an abyss because they neglected character, morality, the religious element in life. Once the spiritual is placed over the material, then, and then only can order and harmony exist between different fields of activity.

If philosophy has suffered from the dualism of matter and spirit, in the scholastic system it has maintained its true position as queen of the natural sciences, the guide and interpreter of the more specialized sciences, the coördinator of the two orders in a ra-

tional synthesis. Science under scholastic philosophy can reach new heights; it will not be an enemy of religion but a magnifier of the works of God. No longer will the separate sciences war one upon the other in endless confusion but they will acquire that clear ideal, that common meetingpoint, that broad basis which can direct them to more fruitful efforts. The Philosophy of Saint Thomas can give this universal basis; its principles are broad enough to embrace every field of reality in a large and unified system. It is not a question of going back to the Middle Ages. We are in a position to begin where they left off. We can complete their ideal by uniting all fields of knowledge in a firmer, more complete and more universal union.

Despite the efforts of the last four centuries to rob the people of their religious inheritance, despite the secularization of society, Christianity is still the backbone of our civilization. Our most cherished institutions and ideals are due to her evangelization directly or indirectly. The Church can solve the modern dilemma. She can offer the solution to our vital problems. In her can be ordered all the half-truths of modern research, all the conflicting theories, all the best elements in a new hierarchy of values. The Church can present to men sufficient motives and can help them to sacrifice for the common good. By bringing men to Christ and joining him to his fellowman in bonds of eternal charity men can find that true happiness which comes only in doing the will of God in peace of conscience. Modern man needs religion; even the scientists have striven to satisfy this need by various abortive and artificial methods.

The most serious obstacles to Christ and His Revelation have been the pride and independence of modern man. Now he realizes his insufficiency and is groaning for a savior. The Church by uniting the hearts and minds of the people can solve the social, political and philosophical problems of our time. Communism or Eastern Mysticism would annihilate the progress so laboriously achieved throughout the last two thousand years. The Catholic Church is above any age or time; she alone can give men the true doctrine of eternal life and earthly happiness. No one can predict with certainty the final direction our period will take but at least the Christianization of the world, the diffusion of the religious ideal of social justice, peace, the spread of truth is an ideal worthy of the best efforts. By entering into the Christian life as far as possible, by our labors in whatever sphere we may be in let us work for the kingdom of God on earth.

THE REVIVAL OF CATHOLIC LITERATURE

WILFRED REGAN, O.P.



WHEN we reflect upon the present state of Catholic literature, immediately we are inclined to consider the question from an historical viewpoint, that is, to determine by comparison with past ages in the life of the Church whether Catholic literature today is in a period of progression or retrogression. The demand for a solution of the question is brought to mind by recurrent 'Catholic Press Months', the recent controversy as to whether or not a Catholic could write a novel, the oft repeated contention that realism with a stench is one of the indispensable instruments of the successful novelist. What was the position of Catholic literature before the cataclysm of the sixteenth century? If it was in a state of decline, or even of decay, was anything done in the literary field to parallel that which was accomplished by the Council of Trent in the spiritual realm? Are the books and periodicals now produced under Catholic auspices of a standard inferior, equal or superior to corresponding productions under non-Catholic auspices? Such are some of the questions which are offered for our consideration.

It cannot be denied that for a period following the Reformation, not only the spotlight but practically the entire literary stage was occupied by writers who were born, grew and matured outside the influence of Holy Mother Church—that is, by individuals who were, if not anti-Catholic, at least non-Catholic. It is true that in many cases the Catholic tradition provided the matter for an immortal classic, but the mind which imposed the form on that matter was a mind imbued with ideas drawn from an environment foreign, if not militantly inimical, to the Catholic cause. Throughout a period, not of years, but of centuries this situation endured. The greater misfortune befell the young because the young, plastic minds, with much of the leisure and little of the distraction provided by modern science, were eaten by a germ which fed upon literature. It has been said that since the world began, men have acted either because they wanted to or because they had to. The curiosity of these youths was somewhat

involuntary but they satisfied it by reading that which appealed to them.

Due to the environment in which their minds had been nurtured, youths were fascinated by anything written in a beautiful style. Canon Sheehan pointed out in one of his essays that the maid who wheels a perambulator in the park with one hand and holds the latest novel open with the other, is influenced more in her entire outlook on life, especially in its moral aspects, by that novel than by the preacher whom she hears on Sunday and of whose sermon she does not retain one idea till Monday.

In the era of the youths of whom we spoke above as well as in our own era, the maid is typical of a goodly number of the sons of Adam. Literature possesses a powerful influence which is becoming constantly more powerful in the light of the modern trend toward greater universality in education. Men who lived in post-Reformation times absorbed a literature which presented erroneous doctrines, more effectively pernicious for the exquisite grace of expression which presented them. Never was more beautiful literature written in the interests of falsehood. Of such "music of the fallen angels", a master stylist said that even after our minds have seen the falsity of the doctrine, we can not forget the beauty of its expression. Unfortunately, for a very long time after the disaster of the sixteenth century, men were like Greeks before Venus de Milo: they were completely fascinated by a literary monument, immense, exquisitely chiselled, and dedicated to the non-Catholic tradition.

It is doubtless true that, if there be an advance in the field of Catholic literature, there is a proportionate diffusion of the Catholic philosophy of life. As Chesterton has put it: "I hope a Catholic can not write a work on any subject . . . without showing therein that he is a Catholic."¹ After the burning of the *Summa Theologica* and the other works of St. Thomas by Luther, the Catholic philosophy as represented by Thomism received scant consideration outside Catholic circles. Again to quote Chesterton: "The great central Synthesis of history, that was to have linked the ancient with the modern world, went up in smoke and, for half the world, was forgotten like a vapour."²

As we approach our own period however, the Catholic philosophy, especially as represented by Thomism, is in the ascendancy, partly for the reason that Catholic literature is also in the ascendancy.

¹ *The Everlasting Man*, Introduction.

² *St. Thomas Aquinas*, 247.

The "international resurgence" of Catholic thought which we are witnessing at the present day in Catholic literature (and, as a consequence, in other fields of thought) is still in the vigor of its youth, but fortunately it seems to be blessed with immunity from a blind idealism, an immunity which we ordinarily think impossible before the fulness of maturity. No doubt the movement has ideals (it would not be Catholic if it did not have them), but it visualizes those ideals with its eyes wide open. Its spirit might well be briefly expressed in the now famous motto of Pius X's pontificate: "*Instaurare omnia in Christo*,"³ to restore all things in Christ. The present-day school of Catholic writers is motivated even in its controversy by that spirit, which must reign supreme in the restoration of all things in Christ, the spirit of Charity.

The contemporary revival of Catholic literature manifests itself in every field of writing. In philosophy we have Garrigou-Lagrange, Maritain, Sertillanges, Joyce. In history we find Belloc, Chesterton, (both of whom might with excellent reason be classed in almost any sphere of writing), Hollis, Dawson. In hagiography we find books on the Saints possessing a virility and solidity rare until recent times, by such authors as Martindale, Ghéon, Archbishop Goodier, Chesterton. In theology we have names like Karl Adam and de Grandmaison. Not to continue the list interminably, we might suggest a few names that extend all the way from detective stories of no ordinary merit to, let us say, theology: Ronald Knox, Eric Gill, Francis Dudley, Rudolph Allers, Maurice Blondel, Martin D'Arcy, Arnold Lunn, Paul Claudel, Daniel Sargent, William Thomas Walsh, Alfred Noyes—certainly a formidable array of literary talent. To writing of such a calibre we are treated in *A Sheed and Ward Anthology*,⁴ a book "which contains chapters from sixty-one recent books, and nearly the same number of authors, giving a cross-section of Catholic thought and controversy." In this volume, published by a company which has done so much for the cause of Catholic letters in the short time that has elapsed since its foundation, one can find in a concentrated form something of the spirit of resurgence which is manifesting itself today in the field of Catholic literature.

The spirit of the present movement has something in common with the Legion of Decency which is being blessed with such phenomenal success in the United States today. Both are crusader-like and Catholic. One plank, at least, of the platform of the Legion of

³ Ephesians i, 10.

⁴ Sheed & Ward, New York, 1934. \$2.50.

Decency might easily be inserted into the platform of any Catholic novelist of the present day: "We are simply and frankly against the glorification of the racketeer and the courtesan; the setting forth to the public at large that men and women live by their lusts; that infidelity and general scoundrelism are the rule in American life."⁸ Catholic novelists have proved conclusively that realism with a stench is not necessarily the stock-in-trade of the successful novelist, that life at its best is a divinely beautiful thing, and that "realism may depend as much on the tapping of a blind man's stick on the pavement as on any number of adulteries." For many decades a genuinely Catholic novel by a genuinely Catholic author had not even approached the ranks of the best sellers. Today however we have the phenomenon of a thoroughly Catholic novel by a Catholic priest claiming the double distinction of being outlawed as Catholic propaganda from the libraries of one large American city and of being the best selling book in an astonishingly large number of American cities. Yet even more remarkable to relate, in other fields of literature, as in the case of this book, the demand for Catholic books is made for the most part, not by Catholics, but by non-Catholics. A few years ago Hilaire Belloc pointed out that the Catholic cause needed but a hearing in the marts of the world to win that world to the Catholic Church. In the Catholic novel of today, as well as in the more serious and profound literary productions, the Catholic cause bids fair to obtain that hearing with its consequent recognition and acceptance. If the Catholic Church can but get into the marketplace and present her case, she knows with a confidence not of this world that she can not but emerge victorious. To borrow an expression used in another connection: "She may lose a battle here and there but never a whole campaign."

There was published very recently a book begun by Arthur Thomson, the famous scientist, and finished after his death. The book proposes to give its readers a statement of the present position of science, theological, philosophical and experimental, by ten men each expert in his field. In a review of the book featured by the *New York Times*, of the four contributions which the reviewer singles out as worthy of special discussion and praise, two are by Catholics. Is this an indication of a Catholic voice that will become increasingly more audible?

The revival of Catholic literature which we witness runs the

⁸ *The Brooklyn Tablet*, July 21, 1934.

entire gamut, including novels which avoid the "goody-goody" type "without delving into the abyss of ecstatic pornography to be found in the pseudoromanticists of today," historical works which are going far to answer the crying need for a rewriting of history since the Reformation, newspapers and periodicals (those powerful molders of public opinion) which rank with those of the highest order, and so on throughout the other branches. This revival may produce an immortal work in the field of letters. Certainly, since it is Catholic and since everything Catholic is chiefly interested in the salvation of souls, it will have a part in that other immortality which is not bound by the limits of this world.

THE CYCLE OF TRUTH

THOMAS AQUINAS MURPHY, O.P.

I



CENTURIES ago a Roman, wise with the wisdom that comes with age, took up his pen and wrote the words: "*Error immensus est*," Error is great. There is no disputing the point; wherever we look the fields of politics, finance, or more especially, in those of philosophy and religion, we find an overwhelming corroboration of Seneca's adage, *Error is great*. Throughout the ages the apparently unvarying record of History: Truth forever on the scaffold—Wrong forever on the throne, led to the formation of schools of Scepticism, which taught that man is by nature incapable of attaining any truth with certitude.

Why is it that error is so widespread and evident? Dryden's lines put the answer neatly and with emphatic force:

"Errors like straws upon the surface flow;
He who would search for pearls must dive below."

It is much easier to detect error than to find truth. Tabloid papers owe their existence to the fact that man's frailty makes good copy, whereas a mind that is jaded by a typically modern shortness of vision can find little of romance or the unusual in the God-fearing lives led by the average well-behaved and virtuous citizen. Moreover, error lies on the surface; it requires no great genius to recognize it and lament the fact. But Truth lies in the depth, and to search for it is *not every man's business*.

It is the business of Dominicans. The history of the Order from its earliest days is a history of a quest for Truth. The pregnant word *Veritas* is emblazoned on its shield of black and white. Dominicans were called into being to become defenders of the Truth, and their record proves conclusively how well they have performed their gigantic and generally unpopular task. Closely knit to *Veritas* is the motto, *Contemplata aliis tradere*, to give to others the fruits of their

contemplation. It gives us a picture of a Dominican sallying forth from the fortress of Truth, a champion ready to combat Error. The figure is sound, for the end of the Order is an unceasing apostolate for the cause of Eternal Truth; it is not limited to any one country or people, but is like to that of the Apostles, universal in scope and embracing the whole world. When Pope Honorius III (Dec. 22, 1216) named the members of the Order "the future champions of the Faith and true lights of the world," he echoed the words of Christ to His Apostles: "You are the light of the world," and his words constitute a connecting link between the primitive apostolate and the apostolic mission of the Order. How are the Friars to fulfill their glorious task? By preaching the word of God, whose "word is Truth."¹

II

What is Truth? Pilate in framing this question simply voiced man's eternal query. Pilate received no answer from the captive Christ, Who a short while before said in His great sacerdotal prayer, "Thy word is Truth." It is from John, one of His select band of disciples, that we have learned the final answer to this perplexing question. God Himself is Truth. All our knowledge proceeds from Him. He is good; therefore that knowledge is good, for good and truth are convertible.

We distinguish, philosophically speaking, three kinds of Truth, every one of which implies the relation of something extramental to something mental. The first is commonly called "the truth of things" or ontological truth. This is "the truth that lies in the depth." Ontological truth is but the being (nature or essence) of a thing reflected in the mirror which we call *mind*. Were there no mirror, there would never be a reflection; no mind, no truth, but simply being. Let us explain: when we speak of *wine* we have an idea of "an alcoholic liquor produced from the fermentation of the juice of the grape; the fermented juice of the grape is *true* wine; every substance which is not the fermented juice of the grape is not *true* wine; and from this we may conclude that every artificial production is not *truly* wine. A liquid is true wine when it is conformable to the definition by which we express the nature of wine."²

¹ John xvii, 17.

² Mercier, *General Metaphysics*, p. 459.

How then may we express "the truth of things?" The truth of a being is the "conformity of this being actually considered, with its nature as already presupposed to be known."³ "A thing is ontologically true which is conformable to the ideal type by which we express its nature."⁴ But whence comes our knowledge of this "ideal type"? This knowledge is a product of the activity of the intellect. As the eye is made to see, and the ear to hear, the spiritual faculty of the mind which we call the intellect is made to strip away all the individuating notes of a thing that mask its inmost nature or essence. It thus produces the universal concept, the "ideal type" which is the point of reference in our judgments of individual entities. Ultimately ontological truth comes to signify things as they exist in the archetypal mind of God, the *causa exemplaris* of all things.

The second kind of Truth is sometimes called "the truth of thought," and sometimes logical truth. Truth consists in a judgment, such as 'This is true wine.' In making this judgment we have performed an intellectual act in which our presupposed idea (true wine) has become the predicate of a judgment, and the thing judged conformable to it, (this) the subject. The heart of the judgment lies in the linking of predicate to subject. Now if "the mind attributes a nature to a subject which truly, in the ontological sense, belongs to it, its judgment possesses logical truth."⁵ If however it should err in the judgment, it is logically erroneous. In God there is no error; He is truth, and in Him all things are reflected exactly as they are. Man's mind, on the other hand, can be compared to the surface of a pool, so ruffled by passion, prejudice and pride that the reflection of reality in it is often a hideous distortion. "Thy wish, Harry, was father to the thought." All of us are so many Harries, seeing things not as they are, but as we would have them to be. Thomas a'Kempis expresses the same idea: "According as everyone is interiorly, so doth he judge exteriorly."⁶

There is a third kind of truth, namely, moral truth, or the "truth of expression."⁷ The end-all and be-all of human existence is to perfect its nature. In other words, man's primary purpose in life is to know things as they are, and so to govern his life in conformity

³ St. Thomas, *De Veritate*, q. 1, a. 4.

⁴ Mercier, *General Metaphysics*, p. 459.

⁵ Mercier, *General Metaphysics*, p. 461.

⁶ *Imitatio Christi*, II, iv, 2.

⁷ *Summa Theol.* II-II q. 109, a. 1, ad 3.

with this knowledge that it will find perfect, unreserved expression in all his thoughts, words and actions.

Truth thus seen in its threefold aspect appears before us in a perfect cycle: from God to things (the truth of things, ontological truth), wherein man sees all things to be what they are precisely because they so exist in the exemplar mind of God; from things to the mind of man (logical truth, the truth of thought), since here he makes a logical judgment of reality as it is ontologically true; and finally from his mind to his actions (moral truth)—a perfect cycle, beginning with God Who is Truth, stretching into the uttermost bounds of reality, finding a place in man's mind, and perfect expression in his actions.

III

From the beginning it was St. Dominic's ideal to establish an Order to help men make this circuit of Truth—to *know things as they are*, as they came from God, and how they should be used. "The purpose of Philosophy is not to know what men thought, but 'what is the Truth of things.'"⁸ How is this exemplified in the Order? In three distinct ways. For the moment let us distinguish the Order into its Scholars, its Saints and its Artists and Poets, and endeavor to perceive how their consuming love for Truth found expression in their lives.

First let us consider the great army of Dominican scholars led by Thomas and Albert. They extended the investigation into the "truth of things" beyond the confines of *self* and embraced *all* reality. In their works we find a truly cosmic point of view. They went below the surface for God's pearls to show them to others in order that they might forget the "straws upon the surface." Teaching and preaching were the media they chose to express the ideal that "Truth is not what each man troweth nor good what each one fancies." In other words they strove with great success to demonstrate that the good and the true are not something merely relative (subjective), but have an *absolute* value. As a noted Dominican summed it up, the Dominican ideal consists in "Fidelity to the Absolute."⁹ The pure intellectualism of the great Thomistic scholars has never been more keenly analyzed. So absolute has been their fidelity to the absolute

⁸ St. Thomas, *De Coelo*, I, 22.

⁹ Clerissac, *L'Esprit de S. Dominique*, p. 52.

to unshakeable principles, that no single consequence, no one conclusion following from their principles, has been rejected as too harsh and intolerable for human understanding. Emotional preachers they were and admirable teachers, but they never gave the "reasons of the heart" preference over those "of the head." Now this does not mean that their intellectualism has become something cold and proudly self-sufficient. Actually it is Sanctity's constant and inseparable companion, as we shall now see.

Saint Dominic and Saint Catherine of Siena became Saints because they discovered the truth *in their own natures*; they saw things as God saw them, and thus attained to logical truth of themselves. Hence their magnificent virtues of zeal and humility, the first-born children of Truth. "He that knoweth himself, becometh vile to himself."¹⁰ Logical error never took root in the lives of these great Saints, since Error is "for a man to think himself greater than he is, and to value himself less than he deserves."¹¹ This they never did. Perfect self knowledge led Dominic and his children along the road to perfection with giant strides. Nor did they halt at knowledge. Dominic, with his truly superb mind, knowing human nature as it really is—a creation of the good God, realized to the full the nature of man's destiny, the *Summum Bonum*, God. He was not content with this factual knowledge, but perfected it by giving it expression, by educating others, by pointing out to them the true equation, that from God they came and back to Him they must go. Dominic preached; he prayed; he pleaded the cause of Truth with such brilliance that he has been named the *Light of the Church*. It is the way of Saints and of all good people to spend themselves in this manner, for "If our virtues did not go forth of us, 'twere alike as if we had them not."¹²

There are many gates to the Temple of Truth, and one is the "Gate called Beautiful." Beauty, Truth and Goodness are all aspects of Being. As the Order dug its roots deeper into the fertile soil of the Thirteenth century it blossomed forth into such gifted artists and poets as Fra Angelico, Fra Bartolomeo, Saint Catherine of Siena and Saint Thomas. Convinced that that road to true beauty would lead men back to God—the Eternal Beauty, the Absolute Truth, the Highest Good—these apostles of the True flooded the world with

¹⁰ Thomas a'Kempis, *Imitatio Christi*, I, 2.

¹¹ Goethe, *Maxims*.

¹² Shakespeare, *Measure for Measure*, I, 1.

their beautiful paintings and works. Back of all their activity lay an all-embracing, cosmic point of view. The provinces of the beautiful and the good "are so intimately connected with one another that it requires a master mind to fix their points of agreement and distinction." The lines of Tennyson give apt expression to this truth:

"Beauty, Good and Knowledge are three sisters,
That doat upon each other, friend to man,
Living together under the same roof,
And never can be sunder'd without tears."

(In Memoriam)¹⁸

The great Dominican Saints and theologians were indeed most capable of distinguishing between Beauty, Good and Knowledge. Truth is essential; Beauty is not. Beauty, while somewhat less than Truth, is nevertheless the Magi-star which draws many artistic, poetical souls to the Truth. So the great Dominicans used Beauty, not as an idol to be worshipped, nor as a goal that marked the end of progress, but rather as an instrument to lead men to God Who is the Eternal Beauty.

IV

The Catholic Church is forever surprising her enemies. At the very moment they announce her inevitable collapse, she rises to new heights of sanctity and power. From some hidden source she draws new and increasing vitality. She grows, yet remains the same. The Dominican Order is a comparatively new organization in the Church. Yet, (and this is a point particularly stressed by our great Catholic writers) it is merely a crystallization of her best elements and aspirations; it is a reclothing, in modern dress, of ideals and virtues that have been latent in the Church from the first moment of her life. The Order bears the stamp of the Church upon its brow; it reflects her features in its unity, its sanctity, its apostolic mission, its insistence upon intellectuality. In its teachings as well as in its mode of life, it reflects the very thoughts and mind of the Church.

It is truly Catholic to look at the world as a perfect order, composed of various and successive grades of Being, which ascend in excellence and perfection towards the highest. Each grade, from the lowliest to the highest form of life, is the expression of a divine perfection, of an eternal truth. Not that a Catholic is a Pantheist who

¹⁸ Callahan, J. L. *A Theory of Esthetic*, p. 68.

looks upon the universe as God, for he draws a deep distinction between God Who is Pure Being and the world, which is in its very aspect a thing created and contingent, and which has no perfection whatsoever beyond that which it has participated from God.

The Dominican Ideal to give expression to the myriad perfections in nature is found in its very framework. The Order of Friars Preachers also has a hierarchy, or succession of grades: lay-brothers, students, contemplative nuns, priests, preachers and teachers, all endeavoring first to grasp and apply the Truth in their own lives, and then to reveal to man the enchanting Beauty and Goodness of the "Cycle of Truth."

A DOMINICAN VINDICATED

LOUIS SCHEERER, O.P.



THE Dominican Order has its glorious martyrs, the best known of whom are Saint Peter Martyr, Saint John of Cologne, Blessed Francis Capillas, and Blessed Peter Sanz. In a recent issue of the *Analecta*, the official organ of the Dominican Order, there appeared a story of another Dominican confessor who suffered and died for justice' sake.

In the library Desclee de Brower is a small book bearing the title *Le Proces de l'attentat commis contra Guillaume le Taciturne, prince d'Orange*, which is a critical study of unedited documents. It caused much comment among the European University professors and historians for its learned study of a court trial. It relates all the historical facts of the trial in which Father Temmerman, O.P., was condemned to be hanged and quartered by the Calvinists, when he refused to break the Seal of the Confessional. Father Temmerman was one of the priests who in 1580 remained in the Netherlands after the heretics, under the leadership of William the Silent, had overthrown the Spanish rule and established Calvinism as the official religion.

The Netherlands, after the conquest by Charlemagne at the end of the eighth century, remained Catholic until the beginning of the Reformation. During this period Catholicism was the State religion and the Emperor took such a pride in defending the true Faith that every enemy of Catholicism was treated as a traitor to the State.

In 1555, Philip II succeeded his father, Charles V, on the Spanish throne. He had under his sway Spain, the two Sicilies, the Milanese, the Netherlands, Franché Comté, Mexico and Peru. Philip adopted his father's policy, the two principal points of which were the maintenance and extension of absolute rule throughout his dominions, and the support and propagation of the Catholic religion. Philip II was constantly pressing his subjects for the money necessary to maintain and to extend his rule. The Spanish troops preyed upon the peaceful Flemish, keeping the Low Countries in a restless mood. Then too, Calvin won over many people of the Netherlands

to his heretical teachings. Philip, however, resolutely refused to annul or modify the rigorous edicts of his father against heretics.

These exactions of the Spanish troops and the condemnation of heretics incited the people of the Netherlands to rebel against the Spanish rule. They found a staunch leader in William of Nassau, prince of Orange, commonly called William the Silent. Under William's influence, Holland, Zealand, Overysel and the Bishopric of Utrecht rose in rebellion against Spain in 1572. When in 1579, William obtained the signature of the Union of Utrecht, the first foundation of the Dutch Republic, he became the open enemy of Philip II, king of Spain, whose authority in the Netherlands he had thus overthrown. Then, when William openly professed himself a Calvinist, he gave Philip an added cause of grievance. Philip put a price of 25,000 gold crowns on William's head, and this bribe induced various attempts to assassinate him.

Anastrus, a merchant of Antwerp, who had suffered the loss of his goods, thought to enrich himself quickly by obtaining the reward offered by the king of Spain. Knowing, however, that the assailant would be killed immediately by William's companions, he dared not attempt the deed himself. He asked his servants to do it in his name, promising them a liberal reward. John of Jauregui, from Biscardia, nineteen years old, who was devoted to his master and shared his sorrows over the loss of the merchandise, promised to kill William in his master's name. Preparations for the murder were immediately set on foot. Anastrus, knowing that his name would inevitably be linked with that of the murderer, fled to the coast.

On Friday, March 16, 1582, John of Jauregui visited Father Temmerman, a Dominican chaplain of the Spaniards in the city of Antwerp. Although the Calvinists had expelled all religious from the city, this Dominican, wearing secular clothing, remained there to dispense the spiritual necessities to the many Catholics who were engaged in business in the city. Father Temmerman welcomed John into his cell. John told him that his master, Anastrus, had suffered great financial loss and that his master and he were going by sea to Spain. As the journey by sea was very dangerous he desired to receive the Sacrament of Penance. Now, whether John received the Sacrament worthily and afterwards relapsed, or whether he made a bad confession, we cannot say one way or the other on the historical evidence at our command. What we do know is that he did receive Communion during the Mass celebrated by Father Temmerman, and afterwards asked him to say several Masses to petition God for a

happy and safe journey. On Saturday of that week John forwarded all his personal belongings, together with a letter of explanation, to his uncle, who lived in the city of Burgense.

Anastrus, being a safe distance from the inevitable vengeance of William's followers, wrote to his servant asking him to do the killing at the first opportunity. He suggested that he use a gun for the deed. On the Morning of March 19, John again assisted at Mass in Father Temmerman's hiding place. After breakfast, being fully armed, he went to the castle of the Prince of Orange, finding him seated at a table with a number of French allies.

When William saw John of Jauregui enter the room he called him aside, so that his business might not be overheard by his companions. Without any hesitation John levelled his gun and fired. The bullet pierced William's head under the left ear, went through his mouth and lodged in his upper jaw under the right eye. John, who had failed to wound the Prince fatally, and thereby failed to win the fortune for his master, met a speedy death at the hands of William's followers.

On the same afternoon, Calvin Marnix of Aldegonde, a rabidly Calvinistic judge, began the trial of Anastrus' servants, who were still living in Antwerp. Calvin Marnix was a bitter enemy of the Spanish Catholics who made their abode in the Netherlands. Upon interrogation the first witness said that Father Temmerman was John's confessor and that he had celebrated several Masses in Anastrus' house. The priest was summoned to court to be questioned. Upon his refusal to disclose what his penitent had told him in Confession, his naked body was scourged. The judge, accusing the priest of having heard John's confession and then not having denounced the premeditated crime to the proper authorities so that they might have prevented it, condemned him to be hanged and quartered.

The unjust sentence of the judge was carried out on March 29, 1582, just ten days after John had unsuccessfully attempted to kill William the Silent. After Father Temmerman was hanged and quartered, parts of his body were hung on the gates of the city of Antwerp, and his head, stuck on a spear, was raised on William's tower.

The Calvinists, knowing that their crime would soon be known throughout the Christian world, edited a book in which they tried to justify their murder of Father Temmerman. To conceal their injustice they omitted some statements and injected others into their story of the trial. The name of the Dominican confessor was blackened by base calumnies, as they accused him of being an accomplice

in the attempted murder of William; they also said that he had broken the Seal of the Confessional during the course of the trial. Most historians accepted the falsified accounts of the trial as true until recently, when Father de Meyer, O.P., discovered the original accounts of the trial.

The original documents of the trial show that the Dominican confessor did not violate the secrecy of the Sacrament of Penance, but that the judge, because he was anxious to win favor with William, Prince of Orange, and the Calvinists of Antwerp, speedily condemned him to death. The calumnies are clearly shown to be interpolations. The heroic son of Saint Dominic preserved secrecy concerning all that had transpired between his penitent and himself, the ambassador of God. He desired to suffer death rather than violate the sacred Seal of Confession. Father De Meyer's work clears the name of the Dominican confessor, showing that Father Temmerman may be considered a martyr.

The head of Father Temmerman is religiously preserved in the Dominican convent in Antwerp. The Catholics of Antwerp have always considered him a martyr and have privately venerated his remains. The prayers of all are asked that the cause of this glorious defender of the Sacramental Seal may soon be introduced for Beatification.

AUXILIUM CHRISTIANORUM

Mother of my Lord and me, guard me well through life
Lest on the highway to eternity
My weakness prove too great to bear the strife.

Lady full of grace and love, take my hand in thine
And through thy guidance from above
Let not my soul from virtue's path decline.

Mary ever virgin, purest maid, above all creatures blest
Oh keep thou ever watchful care of me
Until my Lord shall call me home to rest.

—Anselm Vitie, O.P.

ETERNAL DAMNATION

FRANCIS NASH, O.P.

I



HE teaching of the Catholic Church concerning the existence, nature and the punishment of hell has been a hurdle so difficult to surmount by those outside her portals, that very many refuse flatly to undertake the leap and are content to stay on their side of the fence until Holy Mother Church becomes "liberal" as the rest of the world, and lowers these obnoxious dogmatic barriers which bar so many upright, self-convinced Christians from her enrollment. Their number increases daily, and with the spirit that is permeating the world today, hell and its punishments will soon be but another "superstition" still tenaciously upheld by the Church of Rome and her adherents. Her doctrine on hell has not faltered one iota during the recent surge towards "Modernism". Though the Catholic Church has been accused of having a pessimistic outlook on the life to come, nevertheless, the wails and cries of the world for her to drop the barriers of intolerant doctrine has had little effect on the wisest of all mothers, and she still goes on her constant course and solemnly defines that the "wicked will receive eternal punishment together with the devil, while the good will receive everlasting glory with Christ."¹

II

As the last weeks of Christ's life on earth were slowly closing in upon Him, His final messages and parables to the people were almost fruitless attempts to pierce the pharisaical veil which enshrouded the hearts of this flint-hearted people. Speaking of the judgment of the wicked on the last day, Christ declared that the King would say to them: "Depart from me, you cursed, into everlasting fire which was prepared for the devil and his angels".² Another time, while caution-

¹ *Conc. Lat. IV*, Cap. Denzinger-Bannwart, n. 429.

² *Matt. xxv*, 41.

ing them on the sin of scandal, He said: "If your hand scandalize you, cut it off; it is better for thee to enter into life, maimed, than having two hands to go into hell, into unquenchable fire."³

Not long after the Jews descended the Hill of Golgatha murmuring, "Indeed, this man was the Son of God," the beloved Disciple, St. John, wrote from his isle of solitude: "The fearful, and unbelieving and the abominable . . . and all liars, they shall have their portion in the pool burning with brimstone, which is the second death."⁴ There is no doubt about the meaning of the language employed by these holy men when talking of those who face God on the last day barren of His grace. When St. Paul said: "They that trouble you . . . shall suffer eternal punishment in destruction,"⁵ we find no figurative language, no vain threats, but a warning to the wicked and consolation for the just. Where need we seek any further to find proof for the reality of a Hell? What more response is necessary for those who say that when weighed in the balances of candid investigation, the doctrine of endless misery is seen to be without any support from the Bible? From these excerpts, then, of Sacred Scripture, the truth and reality of hell is so vivid that it has been said that no other Catholic dogma of belief has such a solid Biblical basis. Numerous other texts could be mentioned to substantiate the argument, but it is unnecessary to add proof upon proof in view of the words of Jesus Christ who repeatedly warned of "the hell of unquenchable fire . . . where the worm dieth not, and the fire is not extinguished."⁶

III

The early Fathers not only accepted the constant tradition of the Church and the Scriptural texts, but as scholars and philosophers of keen mental powers, sought to approach the pagan philosophers on a rational basis. The philosophers boasted of their intellectual powers and their methods of reasoning, and they demanded rational arguments to clear the ground for the faith that should be in them. St. Justin, speaking of the justice of God towards unrepenting sinners told them: "I will briefly reply that if the matter be not thus, (i. e. eternal punishment for the wicked) either there is not God, or if there is, He does not concern Himself with men; virtue and vice

³ *Mk.* xi, 42.

⁴ *Apoc.* xxi, 8.

⁵ *II Thess.* i, 19.

⁶ *Mk.* ix, 3.

mean nothing; and they who transgress the important laws are unjustly punished by the lawgivers."⁷ Moreover, those who admitted the existence of society and a moral order could hardly deny the existence of a place of torture for those who deliberately corrupt that order. St. Thomas leaves no loophole of escape in his principle that "whatever rises up against an order, is put down by that order or by the principle thereof. And because sin is an inordinate act, it is evident that whoever sins, commits an offence against an order; wherefore he is put down, in consequence, by that same order, which repression is punishment."⁸ Therefore, call it Hell, or Gehenna, or what you will, the fires of eternal punishment and everlasting damnation have existed since the fall of Lucifer and his legions, and will endure forever and ever.

IV

The query as to just where Hell is would be a difficult one to answer, due to the fact that the Church herself has refrained from any dogmatic definition as to the whereabouts of a localized receptacle for the souls of the damned. We say in the Creed that Christ "Descended into hell." Again, in the Book of Numbers we read: "The earth broke . . . and they went down alive into hell."⁹ But in this age of advanced physics and modern astronomy, it must be realized now that words such as "above the earth" and "under the earth" or "the bowels of the earth" ought to be taken with their broad relative value, and not interpreted literally. After all, such a question is irrelevant, and unimportant, and has no place in the dogmatic field. St. Chrysostom answered the question tersely enough by replying: "Do not inquire where hell is, but how to escape it."

V

Man was made in the image and likeness of God. Moreover, man's final destiny was to be the sight of God, or the beatific vision, forever. This was God's wish. But Hell is constituted for those who turned aside from their ultimate end and sought their happiness in the world, the flesh and the devil. The stark realization of this fact dawns upon the sinner the moment his soul is swept aloft to the throne of his judge. It realizes poignantly what it has lost and descends despair-

⁷ *Apol. II*, no. 9.

⁸ *Summa Theol.* I-II q. 87, a. 1.

⁹ *Numb.* xvi, 33.

ingly into hell's fire, leaving behind forever the greatest of all goods, the very end of its existence. This is the essential nature of the punishment of hell, the pain of loss. This was St. Thomas' thought when he wrote:

"Punishment is proportionate to sin. Now sin comprises two things. First, there is the turning away from the immutable good, which is infinite, wherefore, in this respect sin is infinite. Secondly, there is the inordinate turning to mutable good. In this respect sin is finite, both because the mutable good itself is finite, and because the movement of turning towards it is finite, since the acts of a creature can not be infinite. Accordingly, in so far as sin consists in turning away from something, its corresponding punishment is *the pain of loss*, which also is infinite, because it is the loss of the infinite good, i. e. God. But in so far as sin turns inordinately to something, its corresponding punishment is the *pain of sense*, which also is finite."³⁰

It would be difficult if not impossible to describe the psychological effects this loss produces on the souls condemned to hell. They realize that God, their creator and ultimate end, is now to be their enemy forever, and they in turn, will hate Him with such a venomous hate never felt upon earth. That innate desire for happiness which every man naturally has, is still with them, yet their chance for eternal happiness is lost; an eternal kingdom, an incomprehensible joy is lost forever as their Judge banishes them from His sight for all eternity.

But this pyramid of hate, humiliation, bitterness and despair is finally capped by the burning thought that all this disaster, their hateful surroundings, has been brought about by their own deliberate folly. They purposely turned off the thorny and difficult road upon which all just men travelled, and sought the broad deceptive highway, illuminated by the dazzle of the world and the allurements of its prince, Lucifer. They journeyed its length, regardless of warnings, advice and threats. Having reached the end of their foolish ways, they now face the God who created them, only to be accosted by the words: "Depart from me, ye cursed."

VI

St. Thomas mentioned *the pain of sense*. This is the second of the two principal punishments of hell. Theologians differ as to the nature of the fire continually burning in this inferno of lost souls. The majority hold for a real material fire, with all the consequences which follow it. Some hold that the fire in hell can not be a material fire, as we know and sense fire, but is incorporeal, since it deals with

³⁰ *Summa Theol.* I-II q. 87, a. 4.

spirits or souls, i. e. incorporeal subjects. Still others say that now the fire is an incorporeal one, but after the last judgment when the souls will again abide in their proper receptacles, the fire assumes a corporeal aspect. St. Thomas wrote:

"The souls of the damned shall suffer from corporeal fire by a sort of constriction (*alligatio*). For spirits can be joined to bodies, either as their form, as the soul is joined to the human body to give it life; or without being the body's form, as magicians by diabolic power join spirits to images. Much more by divine power may spirits under damnation be joined to corporeal fire; and it is an affliction to them to know that they are joined to the lowest creatures for punishment."¹

This opinion seems to be the most favored by the theologians. However, the Church has given no final dogmatic decision as to the nature, quality, composition and mode of action of the fires of Hell.

VII

It has been mentioned that some men, well versed in the ways of the world, have absolutely denied the existence of Hell. There are many others who concede the existence of a place of torture for the souls who die is the displeasure of God, but refuse to admit that this "hell" is a place of everlasting punishment. They ascribe several reasons for their position. "There is no proportion" they say, "between the brief moment of sin and an eternal punishment." But this comparison is not correctly and justly drawn. The punishment does not have to be equal to the fault, in proportion to the amount of duration. This is well illustrated in the case of our human laws. A man, in a moment of despair or weakness, betrays his country. For punishment, that country banishes him from its shores for the rest of his life. And sin, although it is temporal in act, is eternal in the will of the lost, and hell's fires correspond to this constancy of the will.

Moreover, from the very fact that a man commits a mortal sin, he places his end in a creature; and since the whole of life is directed to its end, it follows that for this very reason he directs the whole of his life to that sin, and he is perfectly willing to remain in sin forever, if he could do so with impunity.

God has established an order whereby man's will is subject to Him. But when man deliberately sins and corrupts that order, the disorder which follows is, in itself, irreparable, although God by His almighty power is fully capable of repairing it. St. Thomas tell us:

¹ *Contra Gentiles* IV, 90.

"The principle of this order is the last end, to which man adheres by charity. Therefore whatever sins turn man away from God, so as to destroy charity, considered in themselves, incur a debt of eternal punishment."¹²

Again, it has been asserted by non-believers, that the sole purpose of a punishment must be to reform the criminal. But they err. A murderer dropped from the scaffold with a noose about his neck, sees little hope for a better life by this mode of reformation. No, justice demands, that whoever disrupts the order of God's justice, be punished until the order is restored, and since the damned in hell can not atone for their sins, the punishment they endure is eternal. There is no doubt in the mind of the Church on this matter of hell's eternity when she declares that "all men shall rise again with their bodies, and shall give an account of their works; and they that have done good shall go into life everlasting, and they that have done evil, into everlasting fire."¹³

VIII

So far, the discussion has concerned itself with the soul alone suffering the torments of hell. But it is against the nature of a soul to be without the body, and so, even though the body had been in a state of corruption, it will come forth on that eventful day of the General Judgment to resume again its union with the soul. And the soul, without any surcease from its state of punishment, it too comes forth to again *inform* the body. How the soul must recoil with loathsome hate and disdain from that object with which it associated so familiarly in the long ago. It was created from slime, but it was also created to house something sacred. In what a condition is that sacred thing now! That body was known then as the temple of the Holy Ghost; an outward adornment of a spiritual thing, which was the image and likeness of its very Creator. Now the two are joined again; once more they make the composite of former days. Together they had developed into a synthesis of God's creation—a rational being; endowed with the greatest benefits given to any created earthly thing. Together they had learned the ways of the world and its pleasures. Together they had chosen the bad in preference to the good; together they had turned aside from their ultimate end, preferring immediate worldly enjoyments. Suddenly, all this had stopped. "The thief in the night" had come unexpectedly. The soul returned to the Being who created it; the body, because it was a ma-

¹² *Summa Theol.* I-II q. 87, a. 3.

¹³ *Athanasian Creed.*

terial thing, returned to the earth from which it had sprung. Then comes the last day. Strange phenomena seize the earth. And the earth, as on that afternoon when Christ died, gives forth this body. It is joined to the soul; both go forth to stand in judgment. Now he sees a just God, whereas before He had been so lenient and merciful. And He sees the soul, a thing that at one time was beautiful, now loaded with hate and opprobrium. And in this horrible condition, all the sins of life, even the most secret, are made manifest before all men.

"And when the Son of man shall come in his majesty, and all the angels with him, then shall he sit upon the seat of his majesty: And all nations shall be gathered before him and he shall separate them one from another, as the shepherd separateth the sheep from the goats. And he shall set the sheep on his right hand, but the goats on his left. Then shall the king say to them that shall be on his right hand: Come ye blessed of my Father, possess you the kingdom prepared for you from the foundation of the world. For I was hungry, and you gave me to eat; I was thirsty, and you gave me to drink; I was a stranger, and you took me in. . . . Then he shall say to them also that shall be on his left hand: Depart from me, you cursed, into everlasting fire which was prepared for the devil and his angels. . . . And these shall go into everlasting punishment, but the just, into life everlasting."¹¹

Without a doubt, this is a terrible doctrine; yet the gentle Christ Himself, Who came to save man, emphasized it repeatedly, and the Church can not change His doctrine. We have the word of God that Hell is a fact. We must face the fact and do all we can to avoid meriting such a punishment. It will not do to hide one's head in the sand or to tone down the inexplicable loss only to be rudely shocked and awakened with the reality in the world to come. Hell is not a trap set by God to catch the ignorant. Only those go there who deliberately defy His law and choose to be separated from the God of mercy and of justice eternally.

¹¹ *Matt.* xxv, 31-35, 41, 46.

MELANESIAN RELIGION

AQUINAS M. HINNEBUSCH, O.P.



THROUGH the medium of his senses man comes in contact with the outside world, his mind is peopled with facts. Then, meditating and reasoning on these facts, he arrives at conclusions and attains to the knowledge of many truths. Nevertheless, no matter how well trained his intellect, how keen his reasoning powers, the farther he gets away from material and sensible things, and deals in abstract and spiritual concepts, the more elusive and difficult of attainment truth becomes. From a contemplation of nature, from the observance of cause and effect, man can attain, indeed, to the knowledge of God's existence and many other religious truths; but unless God comes to his aid with revelation he can never gain a knowledge of supernatural truths. Moreover, the experience of centuries has taught that without the aid of revelation humankind finds it morally impossible to learn *all* the natural religious truths which are possible to the human intellect. Alone, unaided by revelation and grace, the human race has wandered from the truth and has sunken into the morass of superstitions, divinations, witchcraft and the worship of false gods.

In the beginning God favored man with the revelation of certain necessary truths of the natural and supernatural order. As time went on these truths were obscured, almost lost to the vast majority of mankind. However, revelations were repeated by God and finally reached their completion and perfection in the Incarnation.

We believe it will prove interesting from this point of view to examine the religious beliefs and practices of a group of people who have been cut off almost completely from civilization and positive revelation. Except for a few transient contacts during the age of discovery almost four hundred years ago the Melanese have been completely isolated until recently from outside thought and influence. Let us look into their religion as it

was before the preaching of Christianity and see what were its elements of truth, and how much error was mixed therewith.

A short study of the map of the western Pacific Ocean reveals Melanesia, a curved belt of islands roughly following the outline of the Australian coast, some fifteen hundred miles to the northeast of it. These are the Solomon Islands, the Santa Cruz group, the Bank's Islands and the New Hebrides, and New Caledonia with the Loyalty Islands. The discovery of these islands was continued for three hundred years and was carried on by the Spanish, French and English. The earliest discoveries were those of the Spaniard, Mendana, in two voyages in the latter half of the sixteenth century, and of Quiros and Torres in 1606. Mendana was commissioned by the Viceroy of Peru and reached Melanesia in 1567, landing first on the island which he called Santa Ysabel de la Estrella. Working from this base his command discovered and named other islands of Melanesia. To these islands he gave the name Solomon Islands, on the conjecture that he had found the ancient sources of King Solomon's riches. This article will draw its chief illustrations of Melanesian religion from the practices of the Solomon Islanders, although many details from the religious practices of the other islands will be included.

In a general way, "religion is the knowledge and consciousness of dependence upon one or more transcendental personal powers to which man stands in relation." In the Catholic religion God is the one supreme personal Power to Whom all men owe service and obedience. From an external standpoint religion is the sum of outward actions in which religious beliefs find expression, as prayer, sacrifice, sacraments, liturgy, ascetic practices, ethical prescriptions, and so on. "Religion is not philosophy or science or ethics, it is nothing more or less than a communion with the Divine Life, whether it be regarded from within as the act of communion itself or externally as a system of beliefs and practices by which man brings his life into relation with the powers that rule the life of the universe."¹

Besides the study of the facts which can be properly classed as religious, other elements of Melanesian life, such as magic, witchcraft, divination will come under consideration. It is necessary to study these because they possess three main elements in common with religion, namely, the intellectual, involv-

¹ Dawson, *Enquiries Into Religion and Culture*, p. 293.

ing some faith, belief or theory; the volitional, implying some practical attitude toward the supernatural; and the emotional, a certain awe or feeling of reverence toward the supernatural. These elements differ from religion in that they seek to influence the supernatural by coercion while religion seeks to accomplish this end by persuasion. In Melanesian life persuasion and coercion exist side by side and usually are so tangled and interwoven that a separate treatment of the two is practically impossible.

For an understanding of Melanesian religion it is necessary to take into account the idea of *mana* or magic, for the Melanesian mind is entirely ruled by it. For him it is *mana* which effects and does everything which is conceived as beyond the ordinary powers of man. Everything outside the common forces of nature is ascribed to it, and it is manifested in events which can be due only to its influence. Impersonal, it is always connected with some person, spirit or ghost who directs it. If a man is distinguished by success in any field whatsoever, it is a sign that he has or can control *mana*. Through *mana* the Melanesians control and direct nature, influence the elements, produce health and sickness, predict the future, cause good luck and prosperity, or curse their neighbor. "By whatever name it is called, it is the belief in this supernatural power, that is the foundation of the rites and practices which can be called religious; and it is from the same belief that everything which may be called magic and witchcraft draws its origin."² Although it is impersonal, it and all the elements of Melanesian life connected with it have a religious aspect because all is done by the aid of the ghost or spirit who is behind the *mana* or magic.

All Melanesians believe in the existence of ghosts and spirits. Spirits are beings who were never men. Ghosts are the souls of men. Thus in the Solomon Islands ghost worship or ancestor worship predominates and strongly influences the lives of the people. It is the common thing to call upon deceased relatives and to address prayers and rites to them. Not every ghost becomes the object of a cult, but only those who were conspicuous in this life by their possession of magical power. It is believed that they retain the preëminence in the next life that they had in this; a dead chief is still chief in the life beyond the grave. If this power is manifested in any way the deceased

² Codrington, *The Melanesians*, p. 192.

becomes the object of a cult. Belief in a devil, in an evil spirit, has no place whatever in the native Melanesian mind.

In the other islands spirits have a much more predominant place in the lives of the people than in the Solomons. Thus in the Banks' Islands and in the northern New Hebrides the purely spiritual beings are numerous and unnamed. Spirits are conceived as beings without a body; but when it comes to individual representations the natives are unable to conceive of them without a body of some kind. Hence their stories represent a spirit as a man, but with larger powers. From the evidence at hand, the nearest approach to a belief in the Supreme Being is found in the *Qat* stories and beliefs of the Bank's Islands and in the *Koevasi* and *Kahausibware* stories and beliefs of the Solomon Islands, and in the *Tagaro* beliefs of the Leper's Island. *Qat* was in some way the originator of the human race and fixed the natural condition of things. *Koevasi* and *Kahausibware* were two spirits conceived to be in some way originators of humankind, although they were not the objects of worship.

The ancestor and spirit worship of the islanders finds expression in the various sacrifices which are offered to them. In the Solomon Islands we find the formal sacrificial act and a greater development of the sacrificial system. Their sacrifices can be roughly grouped into two divisions, first-fruits sacrifice and bloody sacrifice. Thus the most common and simplest sacrificial act is that of putting aside the first bit of food for the dead. This food is not offered precisely as food, but for the purpose of pleasing or gratifying the dead. Sometimes it is eaten, sometimes thrown into the fire. This act is performed with reverence and awe. The sacrificer is the man who knows the particular leaves pleasing to the ghost, and the words of *mana* by which he is approached. There are public and private ghosts to whom sacrifices are offered. There is no organized priesthood, although in the case of the public *tindalo*, or ghost, the chief of the village is the sacrificer. In the case of the personal *tindalo* or ghost only the person who knows the particular leaves or formula of *mana* by which the ghost is approached can sacrifice. This knowledge is obtained personally by a dream, strange experience, or imparted by a predecessor. There are two general sacrifices during the year, when the canarium nut is ripe, and at the time of the harvest. We find individuals sacrificing to their private ghost or spirit in time of a fight, when cursing an enemy, at time of planting, or at the beginning of

a canoe trip. When the crop is harvested a part of it is burned in sacrifice to the proper ghost. On the island of Malanta in case of danger or when returning from a journey a son will set aside food for his dead father; in failure of crops a pig is burned; in sickness a dog or pig is sacrificed, and the ghost is called upon to take away the affliction. In the Bank's Islands and New Hebrides the sacrifices are much the same, though simpler. They are made to spirits instead of ghosts. The offering usually consists of money, and consequently is not burnt, but strewn around the sacred stone or sacred place. In Melanesia human sacrifices are made occasionally; but only bits of the flesh are eaten to give the eater fighting *mana*. Human sacrifices are considered more effective. In Bugotu of the Solomons the head of an enemy killed in a fight was brought in in triumph and pieces were cut off and offered as sacrifice.

Like sacrifice, prayers are offered everywhere in Melanesia to spirits, to ghosts or to both. A set form must be used. In the Solomon Islands the prayers are made to ghosts at time of the sacrifice and at times when at sea. They are made when in danger from the sea, for aid in fishing, in praise after a good catch, for help in battle, for good crops, in case of sickness. As is to be expected, most of the prayers are simple. Thus we find: "Do thou draw the canoe, that it may reach the land; speed my canoe, grandfather, that I may quickly gain the land, and rise on shore." After a good catch: "Powerful, *mana* is the *tindalo* (ghost) of the net." Also: "Save us on the deep, save us from the tempest, bring us to the shore." In the other islands we find almost the same forms. When the oven is opened at Moa a leaf of the cooked food is thrown to the dead with an invocation. When drinking *Kava*, the drink of the islands, a few drops are offered to the dead, thus: ". . . grandfather, this is your lucky drop of *Kava*; let boars come in to me; the money I have spent let it come back to me, etc."

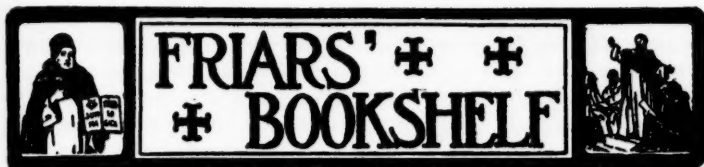
Closely connected with the idea of prayer and sacrifice we find the sacred places and things. Sacred stones are important in the religious life of the Melanesians. Sacred places and stones can not be treated separately, because sacred places always have sacred stones in them. Stones become sacred because of the graves of the dead or because some ghost or spirit is associated with them. Places are considered sacred because of sepulture; the grave and shrine of a dead person to whom a cult is directed will be sacred. Everything in the sacred place is likewise con-

sidered sacred and the natives fear to desecrate them, fearing the wrath of the ghost or spirit concerned. Again, places are considered sacred because there has been some wonderful occurrence there, which the natives consider the manifestation of a ghost. Stones, streams, pools, eels, sharks, alligators, snakes, are all considered sacred because of association with a ghost or spirit. In the Solomon Islands the belief connected with sacred places and things centers around the belief in ghosts, in the other islands around the belief in spirits.

Such is a rapid, bird's-eye view of Melanesian religious belief and practise. The data has been necessarily sketchy and confined to a few of the more important islands. New investigations may give us a more thorough knowledge of their religion. We have seen that amidst a vast amount of error and falsehood, they have a good idea of man's dependence and subjection to higher powers. They have a fair conception of sacrifice and of the power of prayer. The formulas and practices connected with magic, witchcraft and divination may be viewed as a form or ceremonial and ritual, though they lack a developed priesthood. They have some notion of survival and future life, but their life in the next world does not differ much from the present life; ghosts eat, drink, marry, and in some cases finally die. Their idea of the Divinity seems to be very obscure. The conviction that magical powers are efficiently working in the universe and in the affairs of men dominates their lives. Even their prayers and sacrifices as well as their cult of places and things are tinged by this error. They call upon the souls of their deceased ancestors not for intercession with the Deity as Catholics invoke the saints, but for direct aid.

Though not losing hold entirely of the truth, the Melanesians wandered far from it, as is the case everywhere and always when the guidance of Divine revelation is lacking. For, we repeat, supernatural truths can be known only by God's revelation. Even the majority of the natural truths which are within the reach of human reason, can be learned only by a few scholars and after a long time, and then with an admixture of error. History and experience prove this. The Melanesians have served as an illustration of this rule. Not barbarians only, but civilized nations also, without revelation have fallen into error grievous and manifold concerning religion and morality. Only few men, considering the effects of original sin and the conditions of ordinary human life, can reach all the truths knowable by unaided

reason, because the majority of men lack the genius of intellect and the mental training necessary, or are too taken up with every day affairs, or are too indolent to embark on the difficult journey in the search of truth. Even the leisured scholar can arrive at these truths only after a long period of study, because many of these truths are so profound and mysterious and the passions and allurements of life are ever drawing him astray. Even were the scholar willing to devote all his time to the search and able to resist the attractions of the world, still the results would be discouraging. The tired and worn seeker would arrive at the truth, but a truth mixed with many errors. God alone, Who is Truth, can teach us truth in its fulness. This He does by divine revelation, through His Church and the Scriptures.



The Son of God. By Karl Adam. Translated by Philip Hereford. 309 pp. Sheed and Ward, Inc., New York. \$3.00.

One of the most striking characteristics of the Catholic Church is her amazing ability to raise up from her midst sons who are singularly equipped to defend her greatest doctrines. Now, precisely at the time when in Germany false prophets are loudly proclaiming a return to Wotan, a god of myth who is to replace Jesus Christ, we find issuing forth from Germany a masterful work from the pen of Dr. Karl Adam, entitled *The Son of God*. Dr. Adam begins this work with a quotation from Dostoevsky, who in one of his novels declares that on the belief "in the divinity of the Son of God rests, properly speaking, the whole faith." In this he is simply echoing the great thought of Newman, who said that the greatest difficulty in the path of any potential believer was the acceptance of the dogma of the Incarnation; and that once this was accepted, all else—miracles, visions and prophecies, followed with ease.

In the preliminary chapters the author, in setting forth the problem and the materials for its solution, gives us an excellent historical *résumé* of the Catholic teaching on Christ's Godhead, as contrasted with heretical views. This is followed by an analysis of the act of Faith and an evaluation of the sources of our information about Jesus. Then with a direct change in viewpoint, he devotes three full chapters, not so much to the objective, historical Christ, as to Christ's mental sanity, His interior life and self-revelation. At times the flowing pen of Dr. Adam is dipped dip in eloquence and beauty, especially here in these three chapters, where the rhythmic flow of his prose, the strength of his imagery and depth of thought combine to give us a triumphant, glowing picture of Jesus, the only-begotten Son of God, the most challenging, compelling figure in all human history. Jesus Christ seems almost to walk in these pages.

Having given us this beautiful picture of Christ, the author next takes up the specific work Christ had to perform on earth. In dealing with the Resurrection, which was God's confirmation of the claims of Jesus Christ, Dr. Adams treats the evidence for it exhaustively, and

very conclusively disposes of the Vision theory, which he considers the only opposing theory worthy of attention. A final chapter on the Atonement brings this profound and stimulating book to a close. It bears throughout the stamp of fine scholarship, and is a credit to the penetrating mind of the author, who time after time takes up the most apparent difficulties in the life of Christ, only to answer them fully with a patient, careful logic. To have read *The Son of God* is to have read an excellent presentation of the Incarnation of Jesus Christ, the most fundamental of all Catholic dogmas. Dr. Adam was indeed fortunate in his translator. T.A.M.

Philosophy of Science (*The Science and Culture Series*). By Fulton J. Sheen, Ph.D., LL.D. xxiv-191 pp. The Bruce Publishing Company, Milwaukee. \$2.75.

The purpose of this latest work by Dr. Sheen is diversely expressed. "This book aims at rescuing the reader from the childlike simplicity which takes the results of science for what they assuredly are not, namely, a metaphysical view of the universe" (from Leon Noël's preface, p. xii). The purpose of the book is "to serve the cause of philosophy and science alike, to help prepare the way for a constantly more perfect coöperation, and to show the harmonious relations that must exist between the hypothetical laws of science and the necessary laws of thought, as applied in a true philosophy of science" (from Dr. Husslein's preface, p. xix). The author himself writes: "The moral of this book is that the great verities of philosophy do not depend *in principle* on the conclusions of empirical sciences: they are neither proved nor disproved by them" (p. xxii); and later: "the thesis of this book is that when these methods (the physical theory which limits the explanation to empirical facts, and the mathematical theory which attempts to explain scientific facts in the light of mathematics) are erected into a theory of philosophy of science, they are insufficient as a total explanation of the universe" (p. 2).

At the close of the first chapter *The Historical Relation of Science and Philosophy*, after showing that the new fads in philosophy, morals and ethics are due to the fact that science has revolutionized our view of the universe, the author posits two questions: "Has science greatly changed in its method and content?" "Granted that it has changed, does it follow that philosophy should adjust itself entirely to the new science?" In the second chapter *The Evolution of Physics*, the first question is answered in the affirmative. The remainder of the book, which purports to answer the second question,

proceeds in this fashion. First, *A Critical Appreciation of the Physical and Mathematical Philosophies of Science* grants the validity of both the physical and mathematical theories as *methods* but not as philosophies. "Facts need interpretation; the physical theory forgets that it has no such principles of interpretation within its own bosom. The mathematical theory forgets that wonder about origin and devotion to moral purposes are integral aspects of human endeavor" (p. 63). Then follows a sort of parenthetical chapter *The Value of Science*, which presents the arguments for the idealist position with a rejection of them followed by proof of Thomistic realism. After *The Scholastic Doctrine of Science*, three chapters (*Abstraction as the Condition of Metaphysics*, *The Object of Metaphysics*, *First Principles of Metaphysics*) devoted to a presentation of the Scholastic doctrine of Metaphysics provide the fundament for the erection of *The Metaphysical Theory of Science*. The book closes with a chapter inquiring whether or not "the categories of physics, biology, and psychology may be applied to philosophy" (p. 178).

Modern dogmatists (especially of the Brisbane school) would do well to ponder this book, particularly the sections which preface such conclusions as "the philosophical ideas of the Great Tradition, such as substance, God, morality, were not based upon any particular cosmology, and therefore are not overthrown by cosmology" (p. 181); "the sciences are valid in their own sphere, but not to the whole of knowledge; they are good as far as they go but they do not go everywhere" (p. 182); "a new cosmology no more suggests a new religion than it does a new art. It simply has nothing to do with it" (p. 183).

The accomplishment of the book might be summarized thus: "It admits that the physical and the mathematical theories are valid within limits" and contends "that a complete philosophy of nature is impossible without the application of immutable metaphysical principles to scientific facts. And yet, this philosophy of nature is not meant to supplant but to complement the physical and mathematical theories" (p. 190).

J.W.R.

Literature and Pulpit in Medieval England. By G. R. Owst, Ph.D. xxiv+616. Cambridge: The University Press. New York: The Macmillan Company. \$10.00.

The present work continues the fine scholarship and pioneer research into sermon literature of the author's earlier book, *Preaching in Medieval England* and opens up new fields alike for the student of English literature and for the historian. Dr. Owst approaches his subject from the standpoint of the literary historian and attempts "to

estimate comprehensively the debt of English literature to the message of her Medieval Church." This is his aim and he convincingly demonstrates the majority of his conclusions by hundreds of quotations from the actual sermon manuscripts. It is his contention that scholars have erred in neglecting and misjudging these sources of knowledge. In proving his thesis he shows that the study of medieval sermon manuscripts will yield many new sidelights on the political, social and religious life of the period.

The author is not a Catholic and at times evidences of a traditional Protestant prejudice come to the surface. An example of this is the passage on pages 285-286: "The modern reader may well be left wondering at the end (of many denunciations of clerical vice) wherein lies the peculiar crime of those old Protestant Reformers, who saw in the Woman of Babylon, 'Mother of harlots and abominations of the Earth', an unerring prophecy of the medieval Romish *Ecclesia*". In other places he speaks of the "arbitrary bidding of the priesthood"; "the hideous doctrine of Aquinas". These and references in a similar vein mar what otherwise seems to be a fair and impartial attitude toward the Catholic Church. Dr. Owst is likewise somewhat inclined to consider the zealous orthodox preachers, whom he quotes, as the forerunners of the Reformation rather than ardent advocates of a reform from within the Church.

The author has not seen fit to furnish the volume with a bibliography. In his viewpoint, "an adequate bibliography of English sermon manuscripts must be the last and not the first product of any careful and scholarly survey of the literature." Durably bound and legibly printed, the book is destined for the profit and pleasure of the student. At the same time it will not fail to fascinate and delight every lover of an interesting and well-written volume. A.M.H.

The Unknown God. By Alfred Noyes. 383 pp. Sheed and Ward, Inc., New York. \$2.50.

From the pen of Alfred Noyes, erstwhile poet laureate of England, comes this remarkable history of a man's religious experience. The title *The Unknown God* was inspired by St. Paul's address to the men of Athens. That speech, one of the most dramatic of all time, serves as the preface to the present volume. Since the quotation is so well chosen and is in itself a summary of the book we believe its repetition will not be amiss:

"Men of Athens, I behold you in all respects not a little religious. For as I was passing along and noticing the objects of your worship,

I found also an altar bearing the inscription, *To the unknown god. What therefore you worship in ignorance, that I proclaim to you.*"

Alfred Noyes, in passing along life's pathway, noticed the objects of worship of the Athenians of his day, the scientists and philosophers of the nineteenth century. Like the Greeks of old, the objects of their worship were varied and numerous but despite the great diversity in cult and doctrine, each, be he sceptic, materialist, idealistic or agnostic, had erected in his works a monument to the unknown God. It is the existence of these little noticed monuments behind the garish and much adorned effigies of false gods that Noyes points out. Quite paradoxically, Noyes became convinced of the existence of God by reading Spencer who denied the possibility of knowing His existence. His best arguments for telology he takes from Hume who denied cause and effect. His most effective reasons for the existence of the spiritual he derives from Haeckel who denied non-material existence. In each case, Noyes, swinging his logical mallet with consummate skill, excavates from the mound of sophistries the laurel wreath unwittingly offered to the unknown God.

The book is somewhat reminiscent of Stoddard's *Rebuilding a Lost Faith* and Moody's *The Long Road Home*, the authors of which, like Noyes, were led to the gates of Rome by the pathways of Science and Philosophy.

R.M.C.

Principles of Jesuit Education in Practice. By Francis P. Donnelly, S.J. xiii-205 pp. P. J. Kenedy & Sons, New York. \$2.00; \$2.10 postpaid.

Principles of Jesuit Education differs from all previous explanations of the Jesuit *Ratio Studiorum*. We do not learn from Father Donnelly's book just what the *Ratio* is, but we do see its working principles in the art of composition as taught in Jesuit high schools and colleges. It is the purpose of this course—Rhetorica—to train the student's faculties in clear and concise expression. This is accomplished by the thorough study of approved authors, by analysis and imitation. Perhaps all educators will not be in concord with Father Donnelly's method, but it is one that has been followed successfully for many years.

J.A.S.

The Life of Cardinal Mercier. By John A. Gade. 10 full-page illustrations. ix-312 pp. Charles Scribner's Sons, New York. \$2.75.

Mr. Gade, though a non-Catholic, shows himself well conversant with Catholic life and faith. A member of the Commission of Relief for Belgium he came into personal contact with the outstanding heroic figure of the World War—Désiré Cardinal Mercier.

Mercier's life (1851-1926) was spent in service for others. In spite of his sufferings during the awful years of war, he knew no failures and no unhappiness. Our author reveals Mercier's humanity and indomitable strength of will—both happily joined in this remarkable character, and both uniting in making for him hosts of friends.

In European fashion Mercier's training for the Church which he was to serve so faithfully commenced at the age of twelve in one of Belgium's *free schools*; then the six years in the *petite séminaire* complemented by six more in the *grand séminaire* of philosophy and theology. His life here was so happy that it is small wonder that many years later "the tall cardinal, coming upon St. Rombaut's, would stoop through the opened panels of the big gate to forget for a moment the sorrows of the present in a glimpse of the past."

Mercier began his connection with the University of Louvain in 1873. He realized that with the fundamental principles of St. Thomas' philosophy could he combat the errors of the manifold *isms* of the day. Five years later he was to receive a professorship at Louvain and become spiritual director of its students. His first major controversy was over the introduction of Thomism into the Louvain curriculum. In 1894 he found himself President of the School of St. Thomas. With his assistants Deploige, Nys, de Wulf and Theiry, Mercier undertook the preparation of new texts, and for these his name is now known wherever philosophy is studied.

During the World War Mercier personified the sturdiness of all Belgium in resisting submission to the Germans. His quality of courage shone forth brilliantly in issuing his pastoral letters against the orders of the German commanders. It strikes us, though, that Mr. Gade's treatment of the Germans is unduly harsh.

One of Mercier's greatest plans was to have the Vatican authorize as dogma the principle of the mediation (a typographical error on p. 224 has "meditation") of the Blessed Virgin.

The Appendix carries excerpts from the diary of Franz, Mercier's Flemish valet, who has many facetious observations and interesting anecdotes on the American tour in 1919. This unintentional bit of humor should by no means be passed over. L.S.C.

Fish on Friday. By Reverend Leonard Feeney, S.J. 214 pp. Sheed and Ward, Inc., New York. \$1.50.

This book is a collection of light essays and short stories adroitly drawn from life. Some of them have already made their welcome

appearance at various times in different Catholic magazines. For the most part they are cleverly done after the author's usual fashion. His observations on the insignificant but very human things in life are accurate and amusing, and, although at times his style becomes a trifle breezy, to read *Fish on Friday* is to treat oneself to the luxury of a thoroughly enjoyable evening. T.A.M.

Jesus Christ. Vol. III. His Credentials. By Léonce de Grandmaison, S.J. Translated by Douglas Carter. 523 pp. Sheed and Ward, inc., New York. \$3.50. \$10.00 the set.

This third and final volume of the set treats of the nature, the kinds and the value of Christ's miracles and prophecies—the credentials of His religion, and also of the establishment of that religion and its witnesses through the centuries. The various views of the laws of nature are discussed, clarified and criticized; the different prophecies are nicely divided, those on the two comings of Christ are clearly unfolded and explained.

The author lay the scene, arouses interest in the nature and importance of miracles and discusses the miracles in particular. Objections are solved, those of the proponents of comparative religion being given a *full* hearing and a *final* answer. Their common failings are emphasized, namely, details not considered as parts of a whole, weak comparisons, and neglect of *essential differences* in religions. The discussion on the Resurrection is given the space and thought it deserves and its unique apologetical importance is shown.

The volume displays profound and thorough knowledge: classical, linguistic, historical, scriptural, apologetical, theological. These fields of thought are surveyed, compared, coordinated; the fundamental and *essential* emphasized; numerous references cited.

To exaggerate is easy; superlatives are dangerous; time renders many a decision contrary to expectation, yet this work is surely worthy of the tributes which Catholic and non-Catholic have given it. We recommend it to apologists and to all interested in comparative religion. To better acquaint Catholics with the motives of credibility and to solve the difficulties, so often exaggerated, of unbelievers—this has been the purpose of the author. We believe he has been eminently successful. C.T.S.

The Vatican: Yesterday—Today—Tomorrow. By George Seldes. 439 pp. Harper and Brothers, New York. \$3.75.

Those of mature mind will find the perusal of this volume pleasurable and profitable. The imprint of the author's long career as a

newspaper reporter is evident especially in his selection of material. The Index, the Rota, the Church's diplomatic relations, Catholic views on social problems,—these and many other timely topics are treated. Many items are of special interest to Americans.

Absence of religious prejudice and propaganda is a refreshing feature. The Vatican's contributions to science and the arts, as well as to peace and right living, are given a goodly share of recognition and praise. Admiration and reverence for the common Father of Christendom is apparent throughout.

F.M.A.

The Rosary: A Social Remedy (*The Religion and Culture Series*). By Thomas Schwertner, O.P., S.T.Lr., LL.D. 140 pp. The Bruce Publishing Company, Milwaukee. \$1.50.

Father Schwertner has written much and well and it seems to us that this posthumous work is a fitting close to his literary career. In this volume he shows us that not only has he a comprehensive grasp of the question in hand, but also a deep realization of the need of a solution. He sets forth in this troubled hour the gospel of social reconstruction so powerfully enunciated by Pope Leo XIII. Following closely the teaching of that Holy Pontiff, he believes that "collective betterment must begin with individual reform, that from individuals it must spread to the most elementary unit, the family, and thence by a natural progression and impregnation to communities, cities, states, nations—the world."

Thirteen thought-provoking chapters went into the making of this volume. In their unfolding we are informed that the fundamental passions of man are greed, injustice and concupiscence of the flesh. Labor and sacrifice from a supernatural motive are what is needed to counteract such evil impulses. The author demonstrates with convincing force how the Rosary, by preparing man for a life of labor and sacrifice, will be the saving remedy for our social ills.

C.V.McE.

After Strange Gods. A Primer of Modern Heresy. By T. S. Eliot. 72 pp. Harcourt, Brace and Company, New York. \$1.25.

This is the first noteworthy attempt to apply to literature standards of absolute, objective value founded on Christian morality. Mr. Eliot is not concerned with the foundations of his standards. His purpose is in the opposite direction: "let us consider the denial or neglect of tradition in my mundane sense and see what that leads to." Though not setting out on literary criticism, this is what he achieves.

The third part of the book is the ablest diagnosis of the modern

novel that has yet come to our attention. Mr. Eliot contends that our tradition and book of beliefs and truths are Christian, and only in maintaining Christian attitudes and orthodoxy can we preserve the main line of literature. It is to be regretted, however, that Mr. Eliot is not more precise and bravely definite. *Christian* has become an ambiguous word. Surely Chaucer and the modern "serious" writers, even those conforming as much as one may expect to decency and Christian standards, are not to be gathered into the same fold by the word.

Mr. Eliot admits that the validity of the norms he proposes leads to dogmatic theology. Yet, because of the tremendous importance of the fundamental principles, one might expect something more exact than a mere reference to where the proof lies. However, Mr. Eliot's aim is not to establish or defend his norms but to show where their abuse and absence lead. It is not damning with faint praise to say that this book is remarkable and undoubtedly one of the finest presentations of a subject which can stand a great deal of clarification.

R.D.R.

The Reformation and the Contemplative Life. By David Mathew and Gervase Mathew, O.P. 319 pp. Sheed and Ward, Inc., New York. \$2.50.

The result of the labor expended on this scholarly work is to bring to view the abrupt opposition between the contemplative life in the Carthusian monasteries and the new habits of thought produced by the Reformation. The Carthusians, because of their rigid observance and segregation from the world, are chosen as representative of the fixed form of contemplative life traditional in the Church.

Opening the book we are given a striking picture of the quiet life in a typical English monastery previous to Henry Tudor's break with Rome. Next is examined the Grande Chartreuse, the head house of the Order. Gradually we see the effects of the rising storm—the revolt of the Peasants against the German Charterhouse, the State's seizure of the Charterhouse of Nuremburg, etc.

The conflict in England is then considered and an account given of the martyrdom of the monks for their refusal to recognize King Henry as "head of the English Church." In connection with this episode is traced the influence of Bishop Fisher and Sir Thomas More upon the resistance of the London Charterhouse.

The work treats of the Reformation from a new and much neglected point of view and is to be highly recommended to all who are eager for an accurate understanding of this important phase of his-

tory. As a piece of historical writing, the volume is a gem and is suited, of course, more for the student of history than for the occasional reader.

J.J.McD.

A Social Basis of Education. By Harold S. Tuttle. x-589 pp. Thomas Y. Crowell Co., New York, N. Y. \$3.00.

This work is an essay at reemphasis. The author is aware of the individualistic bias of American education. His aim is to draw the attention of educators to the social values of education. The book is divided into four sections. Part I discusses the goal of education. Here the author formulates a philosophy of happiness with many attempts to show that it is not hedonistic. As a matter of fact it is very similar to Aristotle's Eudaimonism, though the author would not agree with the Greek Philosopher in placing man's highest happiness in intellectual contemplation. His theory places it in social coöperation. But, even as in the case of Aristotle, Professor Tuttle can not escape a radical egoism. Altruism is the highest goal of education because it yields the greatest satisfaction. Part II is concerned with the psychological processes of learning and the part played by social influences in that progress. Parts III and IV deal with society as an educative agency and with the school as a social agency. The task of the school is residual, it does what society leaves uncompleted.

The thesis of the author is based on Dewey's instrumentalism and Watson's behaviorism. The author is confident that if the *stimuli* connected with the higher pleasures in life are constantly applied to the child, the response will become so satisfying that the subject will never seek lower satisfactions. This is a very optimistic view of human nature and a very fatalistic one.

Professor Tuttle appeals to tradition in establishing his hierarchy of educational aims. They are: appreciation of health, esthetic appreciation; appreciation of intellectual achievement, of freedom, of social fellowship; interest in play; appreciation of the social uses of wealth; altruism. Tradition would have suggested the suitability of religion as the highest aim of education and the only field of human activity which escapes egoism.

Yet, paradoxically, this neglect of religion and the supernatural is one reason for recommending this book to Catholic educators. The author has had to dwell on the natural motives and processes of education. This natural basis of human life is frequently neglected by Catholic teachers. A study of this work will reveal many new pathways to the heart of childhood. The natural and the supernatural, taken together, make for a perfect education.

J.M.E.

The Secret of the Little Flower. By Henri Ghéon. Translated by Donald Attwater. 243 pp. Sheed and Ward, Inc., New York. \$1.75.

Following upon his excellent work on the Curé D'Ars, Henri Ghéon brings to us a portrait of the Little Flower to be viewed in a new light. It is not the usual pastel painting. Too often do people estimate a saint and his or her accomplishments as something beyond human powers. To them a saint is one who does extraordinary things. This attitude of mind M. Ghéon endeavours to dissipate in his study of Teresa of Lisieux. A saint, on the contrary, is one who does ordinary things extraordinarily well. Our saint certainly did that very thing every moment of the short span allotted to her.

The present volume purports to give us a picture of a saint as a human being. The author intends to snatch Saint Teresa from the bower of roses in which she has become so inextricably entangled. We believe he has succeeded admirably.

M. Ghéon paints beautifully. One can easily picture the rural and undeveloped town of Alençon with its lace weaving and other small industries.

J.W.C.

Catholicism in Education. By Reverend Franz DeHovre, Ph.D. Translated from the French by Reverend E. B. Jordan, M.A., S.T.D. xx-501 pp. Benziger Brothers, New York. \$3.48.

This work is a sequel to *Philosophy and Education* by the same author and publisher (1931). It continues the same fundamental line of thought, but is a positive exposition of Catholic Philosophy and Education. The two works clearly demonstrate the truth they attempt to prove, viz., that every educational system is based on a philosophy, and every philosophy, to live, must flower into a system of education. This is a truth which can not be too forcibly impressed on American Catholics. They are prone to set State and Church educational institutions side by side, and look with disfavor on the supposedly inadequate resources of the Catholic school. It is true that many parochial schools have not the external equipment nor the expertly trained staff possessed by other schools. Nevertheless the Catholic school has a philosophy that is wholesome and truly educative. This philosophy is exposed by Doctor DeHovre as a synthesis between the extremes of modern thought.

A large part of the book is taken up with a discussion of the educational systems of Spalding, Dupanloup, Newman, Mercier and Willmann. The present volume has avoided much of the weaknesses of the first. There is less repetition and the thought is clearer and more defined. Catholic teachers owe a debt of gratitude to Father

Jordan for making available this survey of modern educational thought and its relation to traditional pedagogy. J.M.E.

Restoration. By Ross J. S. Hoffman. x-205 pp. Sheed and Ward, Inc., New York. \$1.50.

When one has suffered a change of heart, particularly on so important a question as one's religious convictions, one's friends naturally look for some explanation. So it is that there have been appearing apologies of men and women who have recently become converts to Catholicism.

We have in hand another apology, but it is not *just another* apology. Ross J. S. Hoffman, a professor of History at New York University, gives us the story of his quest of Truth with the keen discernment and selection of the historian. Springing from Protestant origins, he found, upon reaching maturity, a substitute for Protestantism in "uplift-activity." While pursuing his studies in medieval history, he became attracted by the claims of Catholicism, but not until he had examined and studied extensively the beneficial influence of Catholic doctrine on human society did Rome finally claim his assent. No doubt the grace of his conversion was due largely to the prayers of his Catholic wife to whose character he pays a beautiful tribute in the second chapter.

Being a historian, Professor Hoffman proceeded systematically in his search for Truth. A sceptic he looked suspiciously upon things religious. But, carried back by his historical researches to the very days of Christ, he was forced to recognize the claims of the Church and her divine Founder. Down through the brilliant years of medieval learning, he came upon jewels scarcely suspected by that learning which this day is wont to call "modern".

Having found the Church divine in her origin and guidance, and recognizing her work in the social order, Professor Hoffman's assent was forced to the conclusions of his reasoning. And he proposes Catholicism as a reaction to the servitude now gradually being imposed by industrial capitalism which he likens to Moscow. J.C.F.

Philosophy of Society. Edited by The Reverend Charles A. Hart, Ph.D. xii-203 pp. The Dolphin Press, Philadelphia. \$1.50.

Leo XIII in his Encyclical on the restoration of philosophical studies laid down the method of further progress. His idea was to revivify the principles of Thomistic doctrine by bringing them into contact with modern problems. This has been the task of Neo-Scholastic philosophers to our own day. Glancing over the field of their

activity it seems that in no department of philosophy have their endeavors been so successful than in that of Social Philosophy.

The present work is a reprint of the proceedings of the American Catholic Philosophical Association's meeting, held in Pittsburgh, December 28-29, 1933. The question proposed to the members of the Association was—What are the fundamental philosophical aspects of Capitalism, Communism, Fascism, Internationalism, Value, the Family, Education, Religion?

The meaning of the term "philosophy" implied in most of the papers is explained by Msgr. John A. Ryan in his paper on *The Philosophy of Capitalism*. "It is not the same as metaphysics; much less does it not denote or connote all the mental and moral sciences. It means that systematic body of general and fundamental concepts which underlies and determines the nature and operation of the institution called Capitalism." (p. 35)

The most obvious defect in this series is the enforced brevity of the papers. It might have been better had the authors been given the opportunity to enlarge on their papers before this volume appeared. Yet, even in their brevity, these contributions show how promising is the future of the Thomistic Philosophy of Society. J.C.

A History of the Church. Vol. I. *The World in Which the Church was Founded.* By Philip Hughes. x-395. Sheed and Ward, Inc., New York. \$3.50.

This is the first volume of a projected three-volume history of the Church. *Volumes II and III* will appear during the coming year and will deal respectively with *The Church and the World It Created* and *The Church and the Christian World's Revolt Against It*.

The present volume is a valuable contribution to contemporary Catholic scholarship. It is a good, readable account of early Church history. It is sufficiently detailed to give the reader a grasp of each topic, yet does not grow tiresome. Though founded on scientific researches, the author has avoided the formal language one usually expects to find in history books. An introduction to a wide subject, it will interest the general reader, and should prove a handy volume to the scholar.

The author takes up the study of the Church's history in relation to Her origins and these in turn he studies in relation to religion contemporary with them. The book is equipped with a good index, a detailed bibliography and handy schematic tables. It should whet the reader's appetite for further readings in Church history, causing him to do just what the author hopes, "desert it, once read, for the more

substantial books it recommends, and desert those in turn for the sources themselves." A.M.H.

The Joyous Season. A Play in Three Acts by Philip Barry. Samuel French, New York. \$2.00.

"From a farm up the Merrimac to a mansion on Beacon Hill—a long, stiff climb, but we made it, eh? Trust a bunch of true micks for persistence, anyhow."

This speech of Teresa Farley Battle to her husband indicates the theme of Philip Barry's new play, *The Joyous Season*. After an absence of fourteen years Christina Farley, a nun, comes home to Boston for a visit at Christmas time. She finds her four brothers, two sisters and two "in-laws" sacrificing independence, stifling personal ambitions and frustrating their native propensities for adventure, romance and freedom of action that they might dwell together in smug security and respectability in the venerable Choate mansion in Boston's fashionable Back Bay.

It develops that Christina is the legal heir to this property as well as of "Good Ground", the Farley's old home on the Merrimac. It devolves upon her to choose one or the other of these two pieces of property for her religious community as a new school for girls. The struggle of the staid, conservative Farleys to retain possession of their city home by attempting to steer Christina up the Merrimac constitutes the orientation of Mr. Barry's interesting theme.

Christina Farley, the nun, is truly a delightful person—sound, level-headed, but withal, entirely lovable and intensely human. Although obviously the dominant character in the piece, she has no problem of her own to solve, none, at least, which has any direct bearing upon the plot or story. The big problem is that of her family—will the Farleys continue to rot in smug security on Beacon Hill; or will they venture out on their own, following each his own star? Christina helps them solve their problem.

Thus Mr. Barry has given a mere confidante in his play the force and the dignity of a heroine. This is fine craftsmanship but somewhat unorthodox. Nevertheless, he has built a clean, wholesome play—quiet, yet intensely emotional, and cast, like *Holiday*, in a psychological rather than in a melodramatic mold. F.D.A.

Peter Abelard. A novel by Helen Waddell. 303 pp. Henry Holt and Company, New York.

Peter Abelard makes an excellent character study. Miss Waddell has done some beautiful writing in this novel built around the love of

Abelard for the pathetic Heloise. The style is reminiscent of Robert Hugh Benson's historical novels, but still more captivating. The authoress makes clear that Abelard was never ordained a priest, contrary to the popular tradition that he was. She introduces St. Bernard of Clairvaux and Roscelin to good advantage. They appear much more interesting in this romantic atmosphere than in the dry pages of a history of philosophy. Miss Waddell has made some choice insertions from the works of the Fathers and from the Divine Office. The book is thoroughly readable and inoffensive. F.H.C.

DIGEST OF RECENT BOOKS

In **The Gospel of Fascism** dedicated, strangely enough, to the late Engelbert Dollfuss, Kirton Varley gives us an exhaustive study of the history, tenets and influence of Fascism. The author claims to be the first Fascist for, as early as 1916, he was promulgating the doctrines of the Corporate State in his earlier work *The Unseen Hand*. He, an ardent Fascist, is accordingly an ardent anti-Nazi and throughout the book he unhesitatingly makes his stand clear. The work is not to be confused with many current digests of Fascism, but must be considered as a work for the student and particularly for the student of political history to whom it is warmly recommended. (The Generation Press, 75 Varick St., New York. N. Y. \$2.50 cloth bound).

Social Studies, by Burton Confrey is a text book designed for Catholic High Schools. It consists of the text proper and readings adapted to each part of the text. An edition containing a teacher's manual is also available. It is impossible to overemphasize the necessity of introducing such a work into the curriculum of our High Schools. The social aspect of citizenship, education, recreation, marriage, religion, Catholic action is studied and many practical projects are outlined. The readings in the second section of the book are a helpful introduction to the ever broadening field of sociological literature. (Benziger Bros., New York. \$1.68; to schools \$1.26).

POETRY: The subtitle of **Chaucer** by Vincent McNabb, O.P. reads *A Study in Genius and Ethics*. This little book contains the retraction made by Chaucer near the end of his life, in which he seeks pardon for having spent so much time in worldly vanities. His poem to Our Lady is also printed. With these two pieces of Chaucer's writing Father McNabb discusses the question of morality and genius. He will not allow that obscenity is a fit theme for genius. The Renaissance enthroned Beauty above Truth, Pleasure above Goodness, but this confusion of the Transcendentals has led only to transcendental confusion. Chaucer realized his error before his death. The book externally is a fitting product of St. Dominic's Press. (Pepler and Sewell, Ditchling, Sussex. 55—).

A very delightful little volume of poems comes to us from the pen of Reverend John J. Rauscher, S.M. We like this collection; far more do we like the selection. The opening group of fifteen stanzas gives the book its title, **The Mysteries of the Rosary**. A wide variety of themes is treated but we believe the verses on the attributes of God are the most striking. Profound truth has a more lasting impression on the mind of the reader when conveyed through the medium of patterned language. There are seventy-five poems—all excellent for occasional reading. (Benziger Brothers, New York. \$1.50).

THEOLOGY: In **The Christian Virtues** Reverend G. J. McGillivray, M.A., the scholarly English priest, follows very closely the teaching of St. Thomas Aquinas on the theological virtues, the principal moral virtues and the gifts of the Holy Ghost which perfect these virtues. Practical pointers for the development, practice and preservation of each of the virtues go hand in hand with considerations calculated to increase our love for them. (P. J. Kenedy and Sons, New York. \$2.00).

SCRIPTURE: Many outside the Catholic Church misunderstand her attitude toward the Bible. **Stock Charges Against the Bible**, translated and adopted from the German by Father Claude Kean, O.F.M., will help to smooth away their difficulties. The author answers in a brief and popular manner the most outstanding objections raised against the Bible. The object of the book is to interest those who inquire about the Church's claims, by removing many false notions. Thus the aim of Catholic apologetics is definitely furthered. The objections are answered in a clear, concise style, easily understood by anyone having an ordinary education. May it spread far and wide the truths sought by so many in doubt. *Second Edition.* (St. Anthony Guild Press, Franciscan Monastery, Paterson, N. J. \$1.25).

From St. Mary's Seminary we have received **Notes on the Covenant** by William L. Newton, M.A. The subtitle, *A Study in the Theology of the Prophets*, limits the scope of the work. A careful study of the Old Dispensation gives us a better appreciation of God's gifts to us in the New. This is the primary purpose of the present work. Obviously it is a work for the specialist, though the author hopes that it will interest the clergy generally. The volume carries one of the most thorough bibliographies that have come to our notice. Published privately and printed at the Seminary Press. (Wm. L. Newton, 1227 Ansel Road, Cleveland, Ohio. \$2.00).

DEVOTIONAL: From *Our Sunday Visitor* we have received an inexpensive edition of **The Eternal Galilean**. This book is composed of the series of fifteen sermons which Monsignor Fulton J. Sheen delivered over the Catholic Hour during the past Spring. Not every sermon makes interesting reading, but Doctor Sheen's writing is just as absorbing to the reader as his preaching was to his radio audience. ((*Our Sunday Visitor*, Huntington, Indiana. \$0.50 paper cover).

In **Christ in the Rosary** Reverend James B. O'Brien gives a new slant to our meditations on the mysteries of the Rosary. He first proposes the scriptural basis for each mystery the prophecy and its fulfillment. This is followed by a narrative, or meditation, showing the different ways in which each mystery may be considered. The author draws from this narrative the outstanding virtue practiced by those whose lives are pictured therein, and explains how it may be applied to everyday Christian life. Excellent for meditation and a great aid to the devout and intelligent recitation of the holy Rosary. (Benziger Brothers, New York. \$1.75).

The Message of the Gospels is an excellent selection of sermons for the Sundays and Feasts of the ecclesiastical year. It is a symposium prepared by the publishers from sermons printed in *The Homiletic and Pastoral Review*. Of a high standard, instructive, and written by popular authors and preachers of our own and other countries, the sermons are built up on the main doctrines of the Church with their practical relation to present-day affairs. As far as sermon-books go, this one is splendid. (Joseph F. Wagner, Inc., New York. \$3.00).

With sympathetic yet shrewd acumen, Father Robert Montoli's **Priestly Perfection** offers both a penetrating proof of, and a solid aid to, the spiritual life of the priest. Sound Theology, sane Psychology are ever

evident throughout this series of one hundred brief meditations based on the Exhortation of Pius X to the Clergy. Sacred Scripture and the Fathers are employed appositely and convincingly. The translation by Father Thomas J. Tobin, unlike too many attempts to capture the spirit of another's pen, is vibrant without being flippant, true without being slavish. (Benziger Brothers, New York. \$3.00).

In a style peculiarly his own, Fr. R. H. J. Steuart's **World Intangible** treats of the relation that exists between Christ and man; Christ, inasmuch as He is the source and font of grace, and man, inasmuch as he is able to participate in this life of grace. For man to participate, grow and increase in the grace of God, it is not sufficient only to avoid sin, obey the commandments of Christ and the Church, but to do his utmost to rise in the spiritual world. There are no set limits or bounds in things spiritual. Even in this life by cooperating with every grace, man can effect a very close union with God, even to a state of contemplation. The author then treats of the means by which we can attain a close union with God. (Longmans, Green & Co., New York. \$2.00).

The Mystical Doctrine of St. John of the Cross is an abridgement of the voluminous productions of that great Doctor, translated into English by David Lewis and revised by Dom Benedict Zimmerman, O.D.C. As Fr. Steuart, S.J. says in his introduction: "Even those who will never go far along that Way must derive benefit (more, perhaps, than they would be willing to admit) from contact with ideas so lofty and so ennobling." (Sheed and Ward, Inc., New York, N. Y. \$1.50).

PAMPHLETS: The Brief Catechism of Catholic Action, translated from the French of Msgr. Fontenelle, affords a welcome source of information on this most important phase of Catholic life. It has a twofold purpose: to popularize a precise understanding of the *essential* principles of Catholic Action; to serve as a starting point for further study. The furtherance of Catholic Action is the central and characteristic aim of the present Pontificate. Being the first publication of an authoritative nature in English on this subject, the brochure deserves a wide circulation. (Central Bureau, Catholic Central Verein of America, St. Louis, Mo. \$0.10). **The Educational Method of the Eucharistic Crusade**, by Reverend Edward Poppe, will prove very helpful for all entrusted with the education of children. An excellent plan to saturate young minds with this most important Reality of their lives. (Eucharistic Crusade, St. Norbert Abbey, West De Pere, Wis. \$0.20). Msgr. Fulton J. Sheen's beautiful sermon on Mary's heroic part in the Sacred Passion of her Divine Son is perpetuated for us in **The Queen of Seven Swords**. May be used for meditation both for Religious and the Laity. (Our Sunday Visitor Press, Huntington, Ind. \$0.15). **Company Keeping: When Is It a Sin?**, by Mary E. McGill, distinguishes between the pagan and Christian ethics in romance and points out why it is that the Christian way is far more beautiful and lasting. Father John A. O'Brien has written four excellent pamphlets pertinent to marriage. Mere denunciation of mixed marriages does not help very much in eradicating them. **In Catholic Marriage: How Achieve It?** Father O'Brien gives a sane and frank appraisal of the marital problems by pointing out the obstacles and showing how Catholic marriages may be fostered. **Marriage: Catholic or Mixed?** An absorbing love on the threshold of marriage often blinds the contractors to the responsibilities they are assuming. Religion is of paramount importance if the obligations are to be kept. **Marriage: Why Indissoluble?** Intrinsic and extrinsic reasons are given for marital constancy in a clear and simple style so that even the less educated may understand. From a reading of **Courtship and Marriage**, one may gather that an appraisal of character

and virtue during courtship days is essential if the subsequent marriage is to endure. These pamphlets ought to have a wide circulation because of their influence for good. (Our Sunday Visitor Press, Huntington, Ind. \$0.10 each). **A Boy Who Loved Jesus**, by Reverend Raymond J. O'Brien, gives us a little story about Guy De Fontgalland, a lad much talked about these days. This booklet gives a truer idea of the road toward real sanctity which ought to dispel the usual discouragements resulting from other high-powered books about holy lives. Constant devotion to Jesus and Mary was Guy's way which, after all, is not, or should not be, a secret. **The Motion Pictures Betray America** is certainly a most striking title these days and the work is beautifully done by Father Daniel A. Lord, S.J. No time is wasted with generalities. The premises of the scholarly Jesuit's thesis are a recital of actual facts which none can gainsay. By ordering them he helps us to form a logical conclusion. (The Queen's Work, St. Louis, Mo. \$0.05 each). **Radio Talks**, by Reverend John J. Walde, brings us an interesting treatise on the value of miracles with examples from the lives of a few specially favored by God. In **Tony**, by Thomas B. Chetwood, S.J., we have one of a series of stories "intended to set forth imaginatively the influence of Christ's human presence amongst us." The tale will strike a warm chord in the hearts of children. They will admire the courage of the homeless waif who could not deny the Sacramental Presence. Two pamphlets from the pen of Father Lord, S.J. **It's Christ or War** leaves us with the thought that materialism breeds selfishness while spirituality begets and fosters the universal brotherhood of man. A timely treatise during these days of political upheaval. **A Letter to One About to Leave the Church** is really cleverly done. It is hoped that this little work will wend its way into the hands of those who are suffering under the same temptations as the addressee of Father Lord's letter. (The Queen's Work, St. Louis, Mo. \$0.10 each).

BOOKS RECEIVED: *Guide to the Franciscan Monastery New Edition* (Commissariat of the Holy Land. Washington, D. C. \$0.30); **The Alpha Individual Arithmetics**, Book Eight, Part II (Ginn and Company. Boston, \$0.48). From Samuel French, New York: **Relax**, by Kathryn Kerr Todd; **David's Quiet Evening**, by Kathryn Kerr Todd; **Jealousy Plays a Part**, by Charles George (each \$0.30); **The Brotherhood of Man**, by Kenneth L. Roberts and Robert Garland; **One Egg**, by Babette Hughes; **The Importance of Being a Roughneck**, by Robert Garland; **At Night All Cats Are Gray**, by Robert Garland (each \$0.35); **Her Incubator Husband**, by Wall Spence; **Handicap**, by Boyce Loving; **The Novel Princess**, by Ellen Evans Burns (each \$0.50); **The Man from Home**, by Booth Tarkington and Harry Leon Wilson; **The World Waits**, by George F. Hummel; **Growing Pains**, by Aurania Rouverol; **Faint Perfume**, by Zona Gale; **Big Hearted Herbert**, by Sophie Kerr and Anna Steese Richardson; **The Solitaire Man**, by Bella and Samuel Spewack; **Criminal at Large**, by Edgar Wallace; **The Locked Room**, by Herbert Ashton, Jr.; **Oliver Oliver**, by Paul Osborn (each \$0.75); **Monologues and Character Sketches**, by Helen Osgood; **Camp Theatricals**, by S. Sylvan Simon (each \$1.50); **One-Act Plays for Stage and Study Eighth Series** (\$3.00).



ST. JOSEPH'S PROVINCE

The Fathers and Brothers of the Province extend their most sincere sympathy and prayers to the Rev. J. C. Connolly, O.P., the Rev. J. A. O'Donnell, O.P., and Bro. Vincent Ferrer Hartke, O.P., on the death of their mothers; to the Rev. E. E. Holohan, O.P., on the death of his father; and to the Rev. J. B. Kircher, O.P., on the death of his sister.

Very Rev. H. J. McManus, O.P., received the Solemn Vows of the Rev. Bro. Daniel McCormack, O.P., at the Dominican College, Ocean City, Md., on August 17; and those of the Rev. Bro. Dominic Alwaise, O.P., on September 19, at the Dominican House of Studies, Washington, D. C.

The Rev. Ignatius Smith, O.P., the Rev. G. B. Stratemeier, O.P., the Rev. R. P. O'Brien, O.P., the Rev. E. U. Nagle, O.P., and the Rev. T. F. Carey, O.P., lectured during the summer session at Catholic University, Washington, D. C.

The Rev. J. J. McLarney, O.P., preached the sermon at the Baccalaureate Exercises at Georgetown University, Washington, D. C., on June 10.

In the Crypt of the National Shrine of the Immaculate Conception, Washington, D. C., the following Reverend Brothers will receive the Tonsure on September 23: Dominic Alwaise, O.P., Dominic Kearney, O.P., Vincent Ferrer Hartke, O.P., John Thomas Ford, O.P., Ignatius Bailey, O.P., Thomas Springman, O.P., Peter Morrissey, O.P., James McDonald, O.P., Walter Conway, O.P., Thomas a'Kempis McKenna, O.P., Vincent Fitzgerald, O.P., Michael Whelan, O.P., Lambert Shannon, O.P., Richard McQuillan, O.P., Leonard Grady, O.P., Basil Begley, O.P., Bonaventure Sauro, O.P., Humbert Dailey, O.P., Bernardine Carroll, O.P., Wilfred Regan, O.P., Justin Madrick, O.P., Cyril Fisher, O.P., Louis Bertrand Kilkenny, O.P., Stephen Cannon, O.P., Gerald McCabe, O.P., Theodore Carl, O.P., Henry Gallagher, O.P., Cyprian Sullivan, O.P., Anthony Bujnak, O.P., George Mottey, O.P., Martin Murphy, O.P., Charles Durbin, O.P., Reginald Coffey, O.P., John Dominic Jordan, O.P., and Daniel McCormack, O.P. The aforementioned Brothers will receive Minor Orders on September 24 and 25.

The following Reverend Brothers will receive the diaconate on September 25 at the National Shrine of the Immaculate Conception, Washington, D. C.: Thomas Aquinas Murphy, O.P., Joseph Hoppé, O.P., Mark Egan, O.P., Aquinas Hinnebusch, O.P., Matthew Osbourn, O.P., Albert Musselman, O.P., Leo Novacki, O.P., Celestine McGregor, O.P., Hyacinth Scheerer, O.P., Timothy Condon, O.P., Ambrose Sullivan, O.P., Francis Nash, O.P., Raymond Dillon, O.P., Bernard Sheridan, O.P., Louis Scheerer, O.P., Joachim Smith, O.P., Fidelis Anderson, O.P., Clement Della Penta, O.P., Damian Schneider, O.P., Jordan Dwyer, O.P., Eugene Hyde, O.P., Pius Alger, O.P., and Lawrence Hunt, O.P.

The First Year Theologians of St. Joseph's Priory, Somerset, Ohio, made their Solemn Profession into the hands of the Very Rev. J. B. Walsh, O.P., Prior of the convent, on the morning of August 16. The Reverend Brothers are: Robert Barron, O.P., Benedict Heary, O.P., John Gaines, O.P., Jerome Bresnahan, O.P., Camillus Lillie, O.P., Gabriel Schneider, O.P., Luke Schneider, O.P., William Curran, O.P., Regis Ahern, O.P., Patrick Roney, O.P., Hilary McGinley, O.P., Andrew Fleming, O.P., Donald McMahon, O.P., Mathias Cain, O.P., Quentin Goldrick, O.P., Aloysius Segren, O.P., Sebastian Carlson, O.P., Arthur McInerney, O.P., Cajetan Sheehan, O.P., Christopher Pino, O.P., Bartholomew Schaller, O.P., Maurice Conlon, O.P., Antoninus Quinn, O.P., Raphael Gillis, O.P., Victor Dwyer, O.P., Anselm Abbott, O.P., Fabian Mulhern, O.P., Marcellus McGowan, O.P., Urban Corrighiano, O.P., Paschal Shaffer, O.P. On August 19 the Rev. Brother Hugh Schola, O.P., on August 28, the Rev. Brother Brendan Larnen, O.P., and on September 12, the Rev. Brother Edgar Schnell, O.P., made their Solemn Profession.

On August 12, the Rev. V. F. Kienberger, O.P., began a series of six addresses over the "Catholic Hour" on the general subject of "Faith."

The Rev. L. C. Gainor, O.P., made an address before the Secondary School Department of the National Catholic Educational Association at its annual meeting in Chicago. His address was delivered at a session presided over by His Excellency, the Most Rev. Francis W. Howard, Bishop of Covington, and President General of the Association.

The Rev. R. F. Vollmer, O.P., has been appointed pastor of St. Monica's parish for the colored, Raleigh, N. C., which has recently been given over to the care and ministrations of the Dominican Fathers. The Rev. R. H. Dewdney, O.P., has been assigned to St. Monica's as assistant priest.

The Rev. L. L. Farrell, O.P., conducted a Retreat for the Dominican Fathers of Fenwick High School, Oak Park, Ill., from June 10 to June 17; for the Dominican Sisters of Visitation Convent, Chicago, Ill., from June 24 to July 1; for the Dominican Sisters of St. Mark's Convent, St. Louis, Mo., from August 6 to August 15; and for the Community of the Dominican House of Studies, River Forest, Ill., from September 7 to September 16.

During the summer months the Rev. C. A. Drexelius, O.P., conducted Retreats at the Sacred Heart Academy, Springfield, Ill.; Bethlehem Academy, Faribault, Minn.; and at St. Rose Priory, Springfield, Ky.

The annual parish homecoming and picnic was held at St. Joseph's Priory, Somerset, O., on August 1, and proved an extraordinary success.

The Franciscan Fathers of Cincinnati, O., were the ministers at the Solemn Mass and other Divine services in honor of Saint Dominic, at St. Joseph's Priory, Somerset, O., on August 5.

The annual Retreat of the women's chapter of the Third Order of St. Dominic, of St. Ambrose's Church, Baltimore, Md., was conducted by the Rev. L. M. O'Leary, O.P., at the Washington Retreat House on July 21 and 22.

The Rev. R. S. McGonagle, O.P., has been transferred from Fenwick High School, Oak Park, Ill., to the Dominican House of Studies, Washington, D. C.

The Rev. V. F. Fennell, O.P., and the Rev. L. M. O'Leary, O.P., have been assigned to St. Vincent Ferrer's Priory, New York, N. Y.

The Rev. C. A. Hannon, O.P., the Rev. R. M. Rascher, O.P., the Rev. J. L. Curran, O.P., the Rev. R. H. Grant, O.P., the Rev. J. V. Williams, O.P., and the Rev. T. S. Fitzgerald, O.P., have been assigned to St. Rose's Priory, Springfield, Ky.

The Rev. E. C. LaMore, O.P., the Rev. W. R. Clark, O.P., the Rev. J. T. McGregor, O.P., and the Rev. E. I. Masterson, O.P., have been assigned to St. Dominic's Priory, Washington, D. C.

The Rev. F. P. Kelly, O.P., has been assigned to Holy Rosary Priory, Minneapolis, Minn.

The Rev. F. C. Hickey, O.P., has been assigned to St. Mary's Priory, New Haven, Conn.

The Rev. P. J. Conaty, O.P., the Rev. T. C. Donnelly, O.P., and the Rev. C. A. Carosella, O.P., have been assigned to the faculty of Fenwick High School, Oak Park, Ill.

The Rev. F. C. Foley, O.P., and the Rev. F. J. Fanning, O.P., have been assigned to the faculty of Providence College, Providence, R. I.

The Rev. N. S. Bernier, O.P., and the Rev. W. A. Murtaugh, O.P., have been assigned to the faculty of Aquinas High School, Columbus, O.

The Rev. T. a'K. Reilly, O.P., preached a private Retreat at the Trappist Monastery, Gethsemani, Ky. He gave Conferences to the Carmelite Nuns at Louisville, Ky., to the Dominican Enclosed Nuns at Cincinnati, O., and Newark, N. J. At the Rosary Shrine, Summit, N. J., he gave a two weeks course of study to the Dominican Nuns.

The Rev. R. F. Vollmer, O.P., conducted a one-day Retreat for the lay women of the Diocese of Raleigh, N. C., at Belmont, N. C., on September 1.

The Community Retreat of St. Joseph's Priory, Somerset, O., was directed by the Rev. H. A. Kelly, O.P., Sept. 7-17.

The Rev. R. D. Goggins, O.P., has been appointed pastor of St. Therese's Church, Lincoln, Neb., which has recently been assigned to the care and ministrations of the Dominican Fathers. Father Goggins was formerly Master of Students at the Dominican House of Studies, River Forest, Ill.

The Rev. A. M. Driscoll, O.P., has been appointed Master of Students at the Dominican House of Studies, River Forest, Ill.

During the summer the Rev. J. L. Callahan, O.P., conducted the following Retreats for Sisters: at Bishop Quarter School, Oak Park, Ill.; at St. Basil's Church, Chicago, Ill.; at St. John's Cathedral, Milwaukee, Wis.

The Rev. W. G. Scanlon, O.P., conducted a Novena in honor of St. Ann, July 18-26, at St. Vincent Ferrer's Church, New York, N. Y.

On June 24, the Very Rev. W. G. Moran, O.P., Prior and Pastor of St. Vincent Ferrer's Church, New York, N. Y., celebrated a Solemn Mass of thanksgiving on the occasion of the Silver Jubilee of his ordination to the priesthood. Many Monsignori and Diocesan Priests together with Franciscans, Jesuits, Redemptorists, Fathers of the Blessed Sacrament and Dominicans were present in the sanctuary. The Very Rev. E. A. Baxter, O.P., preached the sermon. His Eminence, Patrick Cardinal Hayes, presided in the sanctuary, and after the Mass paid a tribute to the Jubilarian. On the following day, June 25, a parish reception was held in honor of Father Moran at which the Honorable Morgan J. O'Brien presided. The Honorable Edward S. Dore of the Supreme Court, Thomas Coffey, President of the Holy Name Society, the Rev. F. J. Baeszler, O.P., the Rev. L. E. Hughes, O.P., and the Rev. T. F. Conlon, O.P., were the speakers.

The Dominican camps at Staatsburg, N. Y.; Aquinas Lodge for boys, and Rosary Point for girls, under the direction of the Rev. W. L. Whalen, O.P., had a most successful season this summer.

The Rev. F. M. Boppell, O.P., the Rev. L. H. Fitzgerald, O.P., and the Rev. A. C. Sheehan, O.P., conducted the annual Retreat in honor of St. Dominic, at St. Vincent Ferrer's Church, New York, N. Y.

Three gothic wrought-iron screens have just been installed in the arched openings to the Holy Name Chapel in St. Vincent Ferrer's Church, New York, N. Y. The work was designed by Elliott L. Chisling, Architect, and was executed by the Rambusch Decorating Company.

The Rev. L. E. Hughes, O.P., conducted Retreats at the Motherhouse of the Dominican Sisters, Amityville, N. Y., from July 1 to 7, and July 15 to 21.

The Central Mission Band had the following engagements during the summer months:

The Rev. W. D. Sullivan, O.P., conducted a Novena in honor of St. Anne, at St. Paul's Shrine of the Blessed Sacrament, Cleveland, O.; preached a Retreat for the Dominican Sisters of Sacred Heart Convent, Madison, Wis., and gave a Retreat to the Ursuline Nuns at Youngstown, O.

The Rev. V. F. Kienberger, O.P., conducted a Retreat for the Dominican Sisters at Sinsinawa, Wis.; directed a Retreat for the Dominican Sisters, at Bay City, Mich., and preached a priest's Retreat, at Oka, Ontario.

The Rev. R. B. Johannsen, O.P., was assigned to Sacred Heart Church, Jersey City, N. J., during the summer months.

The Rev. J. C. Connolly, O.P., acted as assistant priest at Blessed Sacrament Church, New York, N. Y.

A new series of regional convocations of the Third Order of St. Dominic were initiated in September.

The Fathers of the Eastern Mission Band have the following Missions and Retreats for the Fall:

At Holy Name Church, Valhalla, N. Y., the Rev. J. L. Finnerty, O.P.

At Holy Rosary Church, Hawthorne, N. Y., the Rev. W. P. Doane, O.P.

At Holy Innocents' Church, Pleasantville, N. Y., the Very Rev. J. H. Healy, O.P.

At St. Raymond's Church, Providence, R. I., the Rev. H. C. Boyd, O.P.

At Dominican Monastery, Camden, N. J. (Retreat), the Very Rev. J. H. Healy, O.P.

At Dominican Monastery, Syracuse, N. Y. (Retreat), the Rev. E. A. Martin, O.P.

At St. Therese of the Little Flower Church, Syracuse, N. Y., the Rev. E. J. O'Toole, O.P.

At St. Mary's Church, East Islip, N. Y., the Rev. Francis O'Neill, O.P.

At St. Mary's Church, Nantasket, Mass., the Rev. W. P. Doane, O.P., the Rev. H. C. Boyd, O.P., and the Rev. A. M. McCabe, O.P.

At St. Pius' Church, Providence, R. I., the Rev. J. B. Hughes, O.P., and the Rev. G. D. Morris, O.P.

At St. Antoninus Church, Newark, N. J. (Novena), the Rev. A. M. McCabe, O.P.

At St. Mary's Church, Portland, Conn., the Rev. J. L. Finnerty, O.P.

At St. Michael's Church, Newark, N. J., the Rev. E. J. O'Toole, O.P.

At the Church of the Immaculate Conception, Waterbury, Conn., the Rev. R. B. Johannsen, O.P., the Rev. V. R. Burnell, O.P., and the Rev. J. D. Walsh, O.P.

At St. Luke's Church, Waverly, Mass., the Rev. H. H. Welsh, O.P., and the Rev. A. C. Haverty, O.P.

At Sacred Heart Church, W. New Brighton, N. Y., the Rev. W. P. Doane, O.P., and the Rev. H. C. Boyd, O.P.

At Sacred Heart Church, Pawtucket, R. I., the Rev. W. R. Bonniwell, O.P., the Rev. T. M. O'Connor, O.P., and the Rev. T. D. Sullivan, O.P.

At the Church of St. John the Evangelist, Rochester, N. Y., the Rev. E. J. O'Toole, O.P., and the Rev. C. M. Mulvey, O.P.

At St. Pius' Church, Chicago, Ill., the Rev. W. C. Kelly, O.P.

At St. Mary's Church, Flushing, N. Y., the Rev. H. H. Welsh, O.P., and the Rev. J. B. Hughes, O.P.

At St. Paul's Church, Binghamton, N. Y., the Rev. V. R. Burnell, O.P., and the Rev. J. D. Walsh, O.P.

At St. Joseph's Church, Bloomfield, Pittsburgh, Pa., the Rev. A. M. McCabe, O.P.

At St. Thomas' Church, Fairfield, Conn., the Rev. E. A. Martin, O.P., and the Rev. R. B. Johannsen, O.P.

At St. Paul's Church, Scranton, Pa., the Rev. Francis O'Neill, O.P., and the Rev. A. M. McCabe, O.P.

At St. Rose of Lima Church, Baltimore, Md., the Rev. T. D. Gilligan, O.P.

At the Church of the Immaculate Conception, Washington, D. C., the Very Rev. J. H. Healy, O.P.

At St. Mary's Church, Corning, N. Y., the Very Rev. J. A. Mackin, O.P., and the Rev. A. C. Haverty, O.P.

At St. Rita's Church, New York, N. Y., the Rev. J. E. O'Hearn, O.P., and the Rev. R. B. Johannsen, O.P.

At St. Louis' Church, Brooklyn, N. Y., the Rev. J. E. O'Hearn, O.P., and the Rev. R. B. Johannsen, O.P.

At St. Anne's Church, Harnell, N. Y., the Rev. J. L. Finnerty, O.P., and the Rev. T. M. O'Connor, O.P.

At Holy Trinity Church, New York, N. Y., the Very Rev. J. A. Mackin, O.P., the Rev. C. M. Mulvey, O.P., and the Rev. T. D. Sullivan, O.P.

At St. Thomas Aquinas' Church, Jamaica Plain, Mass., the Rev. J. L. Finnerty, O.P., the Rev. Francis O'Neill, O.P., the Rev. T. M. O'Connor, O.P., and the Rev. A. C. Haverty, O.P.

At the Church of the Ascension, New York, N. Y., the Rev. E. J. O'Toole, O.P., the Rev. W. P. Doane, O.P., the Rev. T. D. Gilligan, O.P., and the Rev. J. D. Walsh, O.P.

At St. Peter's Church, Hartford, Conn., the Rev. V. R. Burnell, O.P., the Rev. R. B. Johannsen, O.P., and the Rev. G. D. Morris, O.P.

At the Church of St. Rose of Lima, Brooklyn, N. Y., the Rev. J. E. O'Hearn, O.P., the Rev. H. H. Welsh, O.P., and the Rev. W. C. Kelly, O.P.
At St. Stanislaus' Church, Maspeth, N. Y., the Very Rev. J. H. Healy, O.P.

At Dominican Monastery, Summit, N. J., the Rev. W. R. Bonniwell, O.P.

At St. Agnes' Church, Providence, R. I., the Rev. H. C. Boyd, O.P.
At St. Mary's Church, New Haven, Conn., the Rev. E. A. Martin, O.P., and the Rev. H. C. Boyd, O.P.

At St. Mary's Church, Port Richmond, N. Y., the Rev. J. B. Hughes, O.P., and the Rev. A. M. McCabe, O.P.

At the Church of Our Lady of Mercy, New York, N. Y. (Novena), the Rev. J. B. Hughes, O.P., and the Rev. A. M. McCabe, O.P.

At Sacred Heart Church, W. New Brighton, N. Y., the Rev. W. P. Doane, O.P., and the Rev. H. C. Boyd, O.P.

At St. Mary's Church, Union City, Conn., the Rev. G. D. Morris, O.P.
At Sacred Heart Church, Jersey City, N. J., the Rev. E. J. O'Toole, O.P., the Rev. W. C. Kelly, O.P., and the Rev. T. D. Gilligan, O.P.

On August 9, the Rev. G. B. Stratemeier, O.P., gave a Lecture on the development of doctrine in the early Church to the members of the Catholic Evidence Guild of Washington, D. C.

The Community Retreat at the Dominican House of Studies, Washington, D. C., was conducted by the Rev. F. G. Level, O.P., of Providence College.

The Rev. F. D. McShane, O.P., conducted the conventual Retreat at Providence College.

The Rev. Ignatius Smith, O.P., conducted a Retreat for the Holy Cross Fathers, and one for the priests of the diocese of Fort Wayne, Ind. Both Retreats were held at the University of Notre Dame, South Bend, Ind.

SISTERS' CHRONICLE

Congregation of the Holy Cross, Brooklyn, N. Y.

On June 6, one Sister received the B.S. degree and eight received the B.A. at St. John's University.

Sister Gonzaga Darley died July 1; Sister Eudoxia Snyder died July 4; Sister Aegidia Buehler died July 13. May they rest in peace!

During the course of the summer, the Dominican Fathers gave one retreat at Rosemary Park, four at Amityville and one at St. Joseph's, Sullivan County, N. Y.

One hundred and twenty Sisters are at the Sisters College at St. Joseph's, continuing their studies for the various degrees.

Retreats were preached at Amityville by the Rev. L. E. Hughes, O.P., the Rev. M. S. Welsh, O.P., the Rev. Charles Haverty, O.P., and the Rev. C. M. Thuente, O.P.

On July 15, the Rev. Eugene J. Crawford, Chaplain of the Queen of the Rosary Convent, Amityville, L. I., was received as a Tertiary by the Rev. E. L. Hughes, O.P., in an impressive ceremony attended by some 150 Sisters and the entire Novitiate. The Rev. Mother Prioress and her Council congratulated him in the name of the Community.

During the week of August the 20, Queen of the Rosary Chapel was the scene of some remarkable events. On August 21, fifty-five Junior

Sisters pronounced their final vows. On August 22 and 23, two bands of Postulants received the Habit and on August 25, forty-five Novices pronounced their temporary vows.

Mount St. Mary-on-the-Hudson, Newburgh, N. Y.

The June retreat preceding the clothing and profession in June was given at the Mother House, Mt. St. Mary's, by the Rev. Justin Routh, O.P.; the August retreat preceding the clothing and solemn profession by Rev. G. D. Morris, O.P.; the second August retreat by the Rev. C. M. Mulvey, O.P. At the Holy Rosary Convent in Second Street the retreat was preached by the Rev. W. C. Kelly, O.P.; at the Star of the Sea Convent, Sea Isle City, N. J., by the Rev. J. B. Logan, O.P.

The Rev. Thomas J. McDonnell, Arch-diocesan Director of the Propagation of the Faith, gave the Habit to the postulants and admitted to profession the novices at the June and the August reception and profession. Father McDonnell is the Ecclesiastical Superior of the Community.

The Most Rev. James E. Kearney, D.D., Bishop of Salt Lake City, presided at the Commencement Exercises of Mt. St. Mary on June 25, and delivered a touching eulogy on the Most Rev. John J. Dunn who had presided for years at the Mount Commencements. The address to the graduates was given by the Rev. Thomas J. McDonnell.

The observance of St. Dominic's Day was most truly Dominican. A Solemn Dominican High Mass was celebrated by the Rev. F. G. Level, O.P., of Providence College, assisted by the Rev. R. E. Vahey, O.P., Associate Editor of the TORCH, as Deacon and the Rev. E. A. Martin, O.P., of the Eastern Mission Band, as Subdeacon. The Gregorian Mass of Alme Pater was chanted by the Community.

The summer school session was largely attended at Mt. St. Mary's. Sisters were also in attendance at the Catholic University, Notre Dame, Villanova and Fordham.

Foreign Mission Sisters of St. Dominic, Maryknoll, N. Y.

On July 24, word came from the University of the State of New York that the Maryknoll Sisters' Teacher Training School was formally approved, and permitted to issue diplomas to its graduates.

This Teacher Training School for the Sisters was established at the Mother House, Maryknoll, N. Y., three years ago, and graduated its first Sister-teachers in August of this year. Through the courtesy of various sisterhoods and parochial school authorities in the Archdiocese of New York, the graduating class was permitted to do its practice teaching in New York Parochial Schools. The need for well-trained teaching sisters has been urgently felt in many places along the ever-lengthening Maryknoll mission line, but especially in the Philippines, Manchuria, Hong Kong, the Hawaiian Islands, and our Pacific Coast cities.

St. Mary's of the Springs, East Columbus, Ohio

The first retreat, June 30-July 9 was conducted by the Very Rev. A. L. McMahon, O.P., former Provincial of the Holy Name Province, California. At its close the following Sisters pronounced their vows: Sister Amadea Reitz of Cincinnati, Sister Aiden Sullivan of New York, Sister Canice Lydon of Pittsburgh, Sister Ricarda Walsh of New York, Sister Eugene de Cleane of Clinton, New Jersey, Sister Rose Miriam Hohman of Pittsburgh, Sister Rita Clare Lanz of New York, Sister Mary George O'Brien of New York, Sister Corinne Bebout of Newark, Ohio, Sister Jeannette Ohler of Newark, Ohio, Sister Frances Marie Lawler of Columbus, Ohio, Sister Audrey Rowan of Marion, Indiana.

The Rev. Anselm Murray, O.P., has been acting as Assistant Chaplain during the absence of the Rev. Matthew M. Hanley, O.P.

During the summer two of the most outstanding members of the Community were called to their reward: Sister Frances Lilly, former Mother Superior of St. Mary's of the Springs and sister of Fathers Michael and Hugh Lilly both deceased; and Sister Ligouri Ahern.

At the request of the Very Rev. A. P. Curran, O.P., Ecclesiastical Superior of Kienning-Fu, four Sisters will accompany him on his return to China shortly after Christmas.

On July 10, the following Sisters celebrated their Silver Jubilee: Sister Alexia, Sister Antoinette, Sister Bertille, Sister Callista, Sister Benvenuta, Sister Gerard, Sister Hilary, Sister Josina, Sister Martha.

August 13 marked the happy reception to the habit of St. Dominic of the following candidates: Cecilia Andreas, Sister Julienne; Dorothy Arnold, Sister Amabilis; Madeline Atkinson, Sister Emmanuel; Florence Brown, Sister Mary Helen; Mary Bruce, Sister Dolores; Mary Caito, Sister Gemma; Mary Costello, Sister Assumpta; Kathleen Doyle, Sister Elizabeth Marie; Dorothy Greene, Sister Concetta; Elizabeth Griffin, Sister Francina; Anne Heffernan, Sister Francis de Sales; Margaret Krumlauf, Sister Diana; Helen Moats, Sister Robertine; Mary McCaffrey, Sister Eymard; Alice McCaffrey, Sister Gratia; Mary McMahon, Sister Norita; Teresa McMeel, Sister Margaret Rose; Mary Smith, Sister Estave; Margaret Uhrhane, Sister Suzanne; Margaret Napier, Sister Vincent de Paul; Catherine Rohling, Sister Agnella. On August 14, Sister Angella Marie Connors, Sister Ann Virginia Thesing, Sister Blandina Molloy, Sister Consuela Cullen, Sister Edwina Devlin, Sister Florence McBride, Sister Francis Gabriel Mahoney, Sister Madeline Luby, Sister Mary Jude Belanger, Sister Mary De Cesare, Sister Margaret Ann McDowell, Sister Margaret Louise Trauthoff, Sister Rita Frances O'Neil and Sister Vincent Marie O'Rourke were admitted to first profession.

For the first time in the history of St. Mary's a garden party was held on the campus, on August 2.

The Rev. Leonard Kavanaugh, O.P., was the retreat master for the second retreat Aug. 5-14.

St. Cecilia Academy, Nashville, Tenn.

On July 23, Sister Mary Paul Gribben, died at St. Cecilia Academy, in the thirty-second year of her religious profession. May she rest in peace!

The Rev. J. J. Kennedy, O.P., of Cincinnati, paid a visit to his aunt, Sister M. Alberta Kennedy, and the St. Cecilia Community, during the month of July.

The annual retreat was conducted by the Rev. Anselm Townsend, O.P., from July 26 to August 4.

The First General Chapter of the St. Cecilia Community began on August 6.

On August 15, the following young ladies received the holy habit of the Order: Miss Mary Anne McMullan, Chicago, Sister Mary Eileen; Miss Eileen Neylon, Chicago, Sister Mary Regina; Miss Mary Reedy, Memphis, Sister Mary Justine. The following Sisters pronounced their final vows on the same day: Sister Bonaventure Pohl, Sister Teresita Casey, Sister Hildegard Maddux, Sister Patricia Petty, Sister Norine McDowell, Sister Albertine Dury.

Sister Mary Perpetua Piggott, O.P., received her B.S. degree from George Peabody College for Teachers, Nashville, on August 27.

Sister Mary Dorothea Aud, who for the past several years has been teaching at St. Cecilia Academy, will be a member of the faculty of St.

Mary's of the Springs College, East Columbus, Ohio, during the year 1934-1935.

The Sisters of St. Cecilia Community have opened a Parish School in Madeira, Ohio. The Rev. J. M. Barrett, O.P., of Cincinnati, Pastor of St. Gertrude's Church, Madeira, is in charge of the school.

At the First General Chapter Mother Reginald Gorman, O.P., was reelected Mother General.

Dominican Sisters of the Perpetual Rosary, Union City, N. J.

On June 20, the Rev. Gabriel Lane, O.P., celebrated Mass in the Sisters' Chapel and gave the Community his blessing.

On July 26, the Rev. Vincent C. Donovan, O.P., visited the Convent and gave the Sisters a spiritual conference.

Sisters of St. Dominic, Sinsinawa, Wis.

The reception of twenty postulants, the profession of fourteen novices, and the final profession of forty Sisters took place on the fourth and fifth of August.

The Rev. J. B. Kavanaugh, O.P., who was Chaplain at St. Clara Convent for twenty-three years observed the Silver Jubilee of his Priesthood at St. Clara Convent on July 2 by celebrating High Mass. The Very Rev. J. M. Reardon, Pastor of St. Mary's Basilica, Minneapolis, preached the Jubilee sermon.

Sister Rosemary Crapo, Head of the Department of French at Rosary College, River Forest, Illinois, has received through M. Goyau of the French Academy an announcement that her thesis, "The Life of the Very Reverend Samuel Charles Mazzuchelli, O.P.," in the French language, will receive a medal from the French Academy.

Five Dominican Sisters of Sinsinawa attended the Catholic University Extension Courses at Columbia College in Dubuque, Iowa.

Sixty Sisters were employed in various rural parishes for the teaching of Christian Doctrine during the vacation, in the dioceses of Dubuque, La Crosse, Omaha, Milwaukee, Helena, Peoria, and Rockford.

Sister Mary Norina was a member of the summer school faculty of the Diocesan Teachers' College of La Crosse; Sister Mary Faith, of the Green Bay Diocesan Normal School at De Pere, Wisconsin; and Sister Mary Natalie of the Diocesan Teachers' College at St. Paul.

Summer schools for the Sisters were conducted at Rosary College, River Forest, Illinois; St. Clara Convent, Sinsinawa, Wisconsin; Edgewood Junior College, Madison, Wisconsin; Visitation, St. Brendan's, and St. Thomas' Convents, Chicago, Illinois.

Dominican Sisters of the Perpetual Rosary, Milwaukee, Wis.

The annual Novena in preparation for the Feast of our Holy Father St. Dominic was made as usual by the Community.

The Conventual Mass was said by the Rev. Fr. Bender, P.S.M., acting Chaplain in place of the Rev. Fr. Wilwers, P.S.M.

The Solemn Mass was sung by one of the Capuchin Fathers, with the Rev. Fr. Bender, P.S.M., as Deacon and the Rev. Fr. Otto Haertle, Pastor of St. Sebastian's Church as Subdeacon. The sermon was preached by the Right Rev. D. J. O'Hearn, Pastor of St. Matthew's Church, Milwaukee. After the Mass the Sisters had a Solemn Renewal of Vows. The Blessed Sacrament was exposed all day.

During the months of May and June, the Community were the recipients of the blessing of two newly ordained priests, Frs. William Cullen

of Brooklyn, N. Y., and Aloysius Sullivan of California, nephew and cousin of one of the Sisters.

The Right Rev. Msgr. Traudt, V.G., Spiritual Director of the Community, gives the Sisters the monthly conferences. On August 7, the Rev. C. M. Thuente, O.P., replaced the Rev. Monsignor by appointment and delivered a touching spiritual instruction to the Community.

Congregation of the Queen of the Holy Rosary, Mission San Jose, Cal.

On May 29, the first of the annual retreats opened at the Mother House with the Rev. Louis Clark, O.P., as Retreat Master.

On June 5, eight postulants received the holy habit.

On June 22, eight novices pronounced their first vows in the chapel of the Mother House. The Rev. James McHugh presided at the ceremony and delivered the sermon.

Since last January, the Sisters confined to the infirmary of the Mother House enjoy the privilege of having their own chapel, where the Blessed Sacrament is reserved and Holy Mass is offered. By the installation of a microphone, they are able also to follow all solemn functions in the main chapel, and to enjoy special programs and lectures given in the college auditorium.

Summer sessions began at Queen of the Holy Rosary College, Mission San Jose, on June 30 and closed on July 31. About eighty-five members of the Community were in attendance.

Sister Mary Evangelista Grisez departed this life on June 4 at the Mother House where she had spent many years in artistic work on sacred images. Death found her employed on her masterpiece—a statue of the Sacred Heart. She had previously finished a hand carved crucifix. The Rev. John Grisez, her brother, was the celebrant at the Mass of Requiem. May she rest in peace!

On the feast of our Holy Father St. Dominic, ten Sisters celebrated their Silver Jubilee of religious profession. A triduum, conducted by the Rev. R. P. Purcell, O.P., was held by way of preparation for the feast to commemorate the seventh centenary of St. Dominic's canonization. The Rev. Joachim Walsh conducted the second retreat which opened on August 4.

Eight young professed religious received the ring as the pledge of their final profession on August 15, and on August 16, three more young Sisters pronounced their final vows.

The Dominican Sisters, Rosary Shrine, Summit, N. J.

The Solemn May Pilgrimage opened with a High Mass chanted by the cloistered nuns in the Adoration Chapel with the Rev. C. G. Moore, O.P., officiating. Thousands of pilgrims were in attendance at the devotional outdoor services held in the afternoon. The Very Rev. Thomas F. Conlon, O.P., officiated at Solemn Benediction with the Rev. John B. Affleck, O.P., deacon and the Rev. Patrick Rodrigo, O.P., subdeacon. The Rev. C. G. Moore, O.P., Chaplain of the Shrine, was Master of Ceremonies. The speaker for the occasion was the Very Rev. Thomas F. Conlon, O.P.

Sister M. Catherine of Siena of Jesus Timms was called to her eternal reward on the feast of Blessed Imelda. May she rest in peace!

Miss Kathleen Hughes of Brooklyn, N. Y., entered the cloister on July 1, the feast of the Precious Blood.

Monthly conferences were given to the Community by the Rev. W. R. Bonniwell, O.P.

The devotions of the fifteen Saturdays in preparation for the Feast of the Holy Rosary began on June 30.

A meeting of the Third Order of St. Dominic was held on June 14. The Shrine's chapter of one hundred members were present.

The Rev. Thomas a'Kempis Reilly, O.P., gave a spiritual conference on July 30.

The Rev. D. E. Grady, O.P., conducted the services in the absence of the Rev. C. G. Moore, O.P.

St. Catherine Hospital, Kenosha, Wis.

Early in the month of July, Sisters M. Isabel, M. Sebastian, M. Agatha, and M. Rosaline arrived from California. They have been teaching there for the past two years; three of these Sisters will continue their preparation for final vows.

Sister M. Rose and Sister M. Dominic have been transferred to Ontario, Canada; Sister M. Rose has been appointed Assistant there.

Sister M. Thomas and Sister M. Clement attended Summer School at St. Raphael College, Cal.

On July 3, half of the Community spent an enjoyable day at Petrifying Springs. The other half of the Community went one week later. Both outings were a huge success.

Dominican Sisters of the Perpetual Rosary, Camden, N. J.

The monthly Pilgrimage in honor of Our Lady of the Rosary and the Corpus Christi Procession were held the first Sunday of June. Benediction of the Most Blessed Sacrament was given at the Shrine on the front lawn, at Rosary Glen and in the Chapel. The devotions were conducted by the Rev. John S. Moran, O.P., Director of the Perpetual Rosary and the sermon was preached by the Rev. Hyacinth Fitzgerald, O.P.

On June 24, Sister Mary Vincent Ferrer Reilly died after two weeks illness at the age of twenty-nine, in the seventh year of her religious profession. She entered the Community in April, 1925, and two years ago, with a dispensation from the Holy See became Mistress of Novices. The Solemn Requiem Mass was celebrated by the Rev. John S. Moran, O.P., Chaplain of the Monastery. The Rev. Hyacinth Fitzgerald, O.P., was Deacon and the Rev. Chrysostom Donnelly, O.P., was Subdeacon. The sermon was preached by the Rev. John S. Moran, O.P. Sisters of St. Dominic and Sisters of Mercy attended the Mass. The Rev. Aloysius Quinlan of Haddon Heights and the Rev. Emilio A. Cardelia of Camden were present in the sanctuary. The parents and relatives of Sister Vincent Ferrer and a large number of friends also attended. The interment took place immediately after Mass in the Crypt under the Monastery Choir. May she rest in peace!

A triduum in honor of St. Anne was held from July 24-26 and was conducted by the Rev. John S. Moran, O.P.

The Solemn Public Novena in honor of St. Dominic was held from July 28 to August 5. The devotions were conducted by the Rev. John S. Moran, O.P., and the Rev. M. S. Welsh, O.P., of Providence College.

On August 4, Solemn Mass was celebrated by the Rev. Anselm Sell, O.M.C., and on Sunday, August 5, the Novena closed with the Rosary Procession in the afternoon. In the evening a procession with lighted candles took place during which the Rosary was recited and the relic of St. Dominic was carried.

Sisters of St. Dominic, Blauvelt, N. Y.

The twenty-fifth anniversary of the ordination to the priesthood of the Rev. Arthur J. Avar, Pastor of St. Catherine's Church, Blauvelt, was observed in the Convent on June 6. Father Avar was the celebrant of the

Solemn Mass, Father Brady as Deacon and Father Herlihy as Subdeacon. The sermon was delivered by the Rev. A. J. Baezler, O.P. The children's choir sang the *Missa de Angelis*. Among the priests present in the sanctuary were the Rev. R. J. Higgins, O.P., the Very Rev. Patrick N. Breslin, and the Very Rev. Henry O'Carroll.

Happy was the Priory of St. Dominic, when on June 14, the Rev. Vincent M. Raetz, O.P., returned to Blauvelt, the home of his childhood, a newly-ordained Dominican priest. Father Raetz celebrated his first Solemn Mass in the convent chapel on Sunday, June 16, with the Very Rev. Richard V. Walker, O.P., acting as Deacon and the Rev. J. M. Reilly, O.P., acting as Subdeacon. The Rev. J. L. Finnerty, O.P., delivered the sermon.

A few hours before the Mass, Sister Consilio, one of the General Councillors, died. Sister Consilio's was the third death during the Spring. Sister Stephana and Sister Dolores died in May. May they rest in peace!

August 4 marked the twenty-fifth anniversary of six of the Sisters of the Community: Sisters Magdalen, Seraphim, Ambrose, Margaret Mary, Loretta and Matthew.

The second annual retreat in Blauvelt was given by the Very Rev. M. L. Heagen, O.P. After the retreat five Sisters pronounced their perpetual vows.

After the retreat at the Novitiate House in Goshen, nine novices made their first vows.

Sacred Heart Convent, Houston, Texas

A normal course of liturgy and liturgical music under the direction of the Rev. Nicholas Tanaskovic, O.M.I., was conducted at St. Agnes Academy, Houston, Texas. This course which paralleled similar work given in the Pius X School of liturgical music, was attended by members of two other communities of Houston, besides the Sisters of St. Dominic and much profit was derived from the instruction. During the course, special attention was given to polyphonic music and Gregorian Chant. The Gregorian Choir sang a *Missa Cantata* on the Feast of the Visitation at St. Agnes Academy. The celebrant of the Mass was the Rev. E. M. Heffernan, O.P.

Friday, July 27 was a festive day at the Motherhouse of the Dominican Sisters. The occasion was the golden jubilee of Mother M. Catherine, Mother General, who has been prominently identified with the growth of the Dominican Community from its second year in Texas. The Most Rev. C. E. Byrne, D.D., LL.D., Bishop of Galveston, who celebrated the Pontifical High Mass, was attended by the Rev. Martin McDermott, O.P., and the Rev. Jerome Rapp, as Deacons of honor. The Very Rev. D. P. O'Connell was Deacon of the Mass; the Rev. Louis Le Blanc, Subdeacon; the Rt. Rev. Msgr. E. A. Kelley, Archpriest; the Rev. L. J. Reicher and the Rev. M. I. Hurley, masters of ceremonies. The Rt. Rev. Msgr. Schnetzer and twenty-five priests were in the sanctuary. Bishop Byrne paid tribute to the success which has attended the zeal of Mother M. Catherine, and especially to the example of spirituality she has been to her Community from her postulant days to the present hour. His Excellency also praised and thanked all the religious communities which have labored in the Galveston Diocese, spending themselves without thought of material reward in reaping a harvest of souls. The beautiful music of the Mass was rendered by the Gregorian Choir of fifty nuns under the direction of the Rev. Nicholas Tanaskovic, O.M.I. The exquisite harmony of the chant and the loveliness of the decorations contributed greatly to the charm of the occasion. In deference to the wishes of Mother M. Catherine no invitations were issued for the jubilee, which she wished to let pass unnoticed by all except the members of her community.

St. Dominic's Day was celebrated with great solemnity. The Community Mass was offered by the Rev. R. E. Lowry, C.S.B., and the Mass of the Holy Ghost was celebrated by the Most Rev. Christopher E. Byrne after which the General Elections of the Community took place.

The second retreat preached by the Rev. Ambrose Smith, O.P., was opened the evening of the sixth and closed the morning of the fifteenth.

After Mass on the Feast of the Assumption six novices made their final profession, one pronounced her first vows and one received the habit. Those who pronounced their final vows were: Sister Joan Marie Reilly, Galveston, Texas; Sister M. Bernadine Murphy, Houston, Texas; Sister M. Concepta Walker, Riverside, California; Sister M. Remigius Hennigan, Houston, Texas; Sister M. Scholastica Holahan, Riverside, California; Sister M. Lucian Mitchell, Houston, Texas. Sister M. Cecilia Barry, Beaumont, Texas pronounced her first vows. Sister M. Lucy Cuchia, Beaumont, Texas, received the habit.

Convent of St. Catherine, Racine, Wisconsin

On the feast of St. Dominic, August 4, fourteen postulants were clothed in the Dominican habit and eighteen novices were admitted to simple profession.

A Solemn Mass was sung with the Rev. Anthony Erz as celebrant, the Rev. John J. Boyle as Deacon, the Rev. James Kelly as Subdeacon, and the Rev. Henry Schmitt as master of ceremonies. The Very Rev. Clement M. Thuente, O.P., Philadelphia, officiated at the ceremonies of investiture and profession and preached the sermon.

In his eloquent, forceful address Father Thuente traced the origin of the Order to the most glorious of centuries, the age of faith, the thirteenth century. He also sketched briefly the history of St. Catherine's of Racine from its foundation seventy-five years ago.

On August 5, fifteen Sisters took their final vows.

Sister Mary Seraphica Herrman departed this life on July 27, in the sixtieth year of her religious profession. May she rest in peace!

Mount St. Dominic, Caldwell, N. J.

Sixty-eight pupils were enrolled in the Angelic Warfare on June 7.

On June 13, one hundred-five new members were received into the Secular Third Order. The scapulars were given by the Rev. E. L. Hughes, O.P., National Director of the Third Order, and the sermon was preached by the Rev. R. E. Vahey, O.P., Assistant Editor of the Torch.

Pupils in attendance at Mount St. Dominic Academy, Caldwell, N. J., and St. Dominic Academy, Jersey City, N. J., were awarded two of the four gold medals given by the Most Rev. Thos. J. Walsh, D.D., for excellence in Christian Doctrine. Diocesan pupils of High School Grades were the contestants.

The Summer School Session opened on July 2 and closed on August 3. Two hundred Sisters were registered for Normal School or College Courses. Other Sisters attended the Catholic University of America, Fordham University, or Pius X School of Liturgical Music, Manhattanville.

The annual retreats from June 25 to July 2 and August 5 to August 12 were conducted by the Very Rev. M. L. Heagen, O.P.

On August 4, Sister M. Augustine celebrated the fiftieth anniversary of her religious profession. The Solemn Mass was celebrated by the Very Rev. J. A. Hinch, O.P. Right Rev. Msgr. Thomas. H. McLaughlin, S.T.D., Vicar General of the Newark Diocese read the Papal Congratulatory Message and Benediction. The sermon was preached by the Rev. L. P. Remmele, Pastor of St. Mark's Church, Rahway, N. J. The Reverend Clergy

were represented by the Right Rev. Msgr. P. T. Carew, secular priests and members of the Franciscan and Dominican Orders. Solemn Benediction of the Blessed Sacrament concluded the ceremonies.

Seven postulants received the habit and ten novices pronounced vows on August 13. On this occasion the Right Rev. Msgr. J. J. Dauenhauer was the celebrant of the Mass, and the Very Rev. M. L. Heagen, O.P., delivered the sermon. Owing to the absence of the Most Rev. Thomas J. Walsh, D.D., the Right Rev. Msgr. J. J. Dauenhauer presided.

Twenty-nine Sisters renewed their temporary vows on July 30, and eighteen on August 30.

St. Catherine's Convent, Fall River, Mass

The Second General Chapter was held at the Mother House in Fall River, on July 29 during which the Very Rev. Mother M. Madeleine was reelected.

The degree of Master of Arts was conferred on Sister Ceslas Normand, Sister Sybillina Halloran, and Sister M. Thomas Halloran by the Catholic University of America, Washington, D. C.

On March 7, one postulant received the habit and two novices made their profession. On the feast of the Visitation of Our Lady, six novices pronounced their first vows while at the close of the annual retreat preached by the Very Rev. Father Bibaud, O.P., four professed novices made their perpetual vows.

Congregation of the Sacred Heart, Grand Rapids, Mich.

The Rev. Joseph Duenser, C.P.P.S., of the St. Charles Borromeo Seminary, Carthagen, Ohio, conducted the Sisters' retreat at Marywood, June 18-25. Three retreats for the Sisters were conducted from August 6-13. The Rev. Anselm Townsend, O.P., editor of the Dominican Library of Spiritual Works, directed the one held at Marywood; the Rev. Paschal Regan, O.P., Professor of Dogmatic Theology at St. Joseph's Priory, Somerset, Ohio, was the Retreat-master at Holy Rosary Academy, Bay City, Mich.; the retreat held at Holy Angels' Convent, Traverse City, Mich., was under the direction of the Rev. Joseph D. Carroll, C.S.S.R.

Summer classes were conducted for the Sisters at Holy Rosary Academy, Bay City, Mich.; Holy Angels' Convent, Traverse City, Mich.; Marywood and Catholic Junior College, Grand Rapids, Mich.; and at Holy Cross Convent, Santa Cruz, N. M.

The Very Rev. C. M. Thuente, O.P., the Rev. Thomas Dowd, O.P., and the Rev. John Sullivan, O.P., honored Marywood with visits during the month of July.

St. Catharine Academy, St. Catharine, Ky.

St. Catharine Congregation has been honored by the appointment of Cardinal Lepicier, Prefect of the Sacred Congregation of Religious, as their Cardinal Protector. Since the death of Cardinal Frühwirth, O.P., that office has been vacant.

The annual retreat at St. Catharine's was conducted by the Rev. W. J. Olsen, O.P., of the Western Missionary Band.

On August 14, six postulants received the habit of St. Dominic. On August 15, six novices made first vows and several others made renewals.

Classes were conducted in St. Catharine's Junior College from July 25 to August 3. Sisters of the Congregation also attended Catholic University; Notre Dame; Boston College; Creighton; Nazareth College; Lincoln University; Kearney Nebraska State Normal and St. John's Col-

lege, Brooklyn. Several Sisters received degrees from these colleges and universities.

On June 10, the Chaplain, the Rev. W. A. O'Connell, O.P., in a Baccalaureate sermon treated in a scholarly manner the dignity of the human soul and man's exalted position in the world of created things.

Graduation Exercises for the Academy and Junior College were held in the chapel on June 12. Solemn Mass was celebrated by the Very Rev. L. P. Johannsen, O.P.; the Rev. W. A. O'Connell, O.P., was Deacon and the Rev. C. A. Hannon, O.P., Subdeacon. The Rev. J. J. Welsh, O.P., Professor of Moral Theology at St. Joseph's House of Studies, Somerset, Ohio, delivered the Commencement Address. Having reviewed in a masterly way the attitude of the Church and in particular the attitude of the Dominican Order towards education, he congratulated the graduates on their opportunities and privileges and in unmistakable terms showed them how imperative it was to live up to the ideals implanted by their Dominican instructors. High School Diplomas were given to seven young ladies; Junior College Diplomas, with the title Associate in Arts, were conferred upon thirteen.

Summer School for the Sisters at the Mother House opened June 25 with an enrollment of about one hundred. Classes continued until the examinations on August 2 and 3. The Diocesan Supervisor of Schools, the Rev. F. N. Pitt, spent one day with the Community during the summer school session and lectured on the results of the General Diocesan Schools Survey made in 1932, the general intelligence tests, and the teaching of reading. The main object of Father Pitt's visit to each of the Catholic summer schools was to acquaint the Sisters with the new code of Educational Laws in the state, which aims to exercise undue control over the Catholic schools. He explained what had been done to offset the outstanding evils of the new code against which the Catholic system must be prepared.

On June 27, Sister M. Joseph Clark, who for some years had enjoyed the distinction of being the oldest member of the Community, was called to her eternal reward. The Rev. J. R. Clark, O.P., her nephew, of St. Pius Church, Providence, R. I., sang the Solemn Requiem Mass, assisted by the Very Rev. L. P. Johannsen, O.P., as Deacon and the Rev. W. A. O'Connell, O.P., as Subdeacon. May she rest in peace!

On August 4, the Rev. Thomas Kelly, O.P., celebrated the usual Community Mass. The Chaplain sang the Mass at 9 o'clock and preached an appropriate sermon. Immediately after this Mass three Sisters made final profession. Others pronounced their final vows in the respective mission houses where they are at present assigned. Sister M. Gregory celebrated her silver jubilee at the Motherhouse, but felicitations and gifts from many other quarters contributed largely to the happiness of the occasion.

Sisters of St. Catharine's Community conducted thirteen vacation schools in Nebraska, one in Iowa, and one in Kentucky. At the last named place two adults who were in regular attendance, have since been received into the Church.

On August 5, the Rev. W. J. Olson, O.P., opened a retreat at the Motherhouse. At the close of this retreat six postulants received the habit and on the following day five novices made first profession. Retreats were also given in Massachusetts, New York and Nebraska.

Congregation of Our Lady of the Rosary, Sparkill, N. Y.

Since the last issue of DOMINICANA, Sister M. Casimir was called to her eternal reward. May she rest in peace!

On the feast of the Visitation, July 2, thirteen postulants entered the novitiate.

During the month of June the Rev. J. R. Higgins, O.P., acted as Chaplain at St. Agnes' Convent, Sparkill.

Sisters of the Community attended Summer Courses at Fordham, St. Louis University, Sacred Heart College, Catholic University, and Manhattan College.

On August 9, the Community was favored by an instruction on the Office by the Rev. Vincent Donovan, O.P.

The two summer retreats, June 27 to July 6 and August 6 to August 15 were conducted by the Very Rev. H. J. McManus, O.P.

On August 15, Mother Mary Raymond, celebrated the Golden Jubilee of her investiture in the habit, and Sister M. Bartholomew, and Sister M. Carmelite celebrated their Silver Jubilee.

Dominican Monastery, Catonsville, Md.

The First Sunday Rosary Pilgrimage to the Shrine of Our Lady of the Rosary at the Dominican Monastery, Catonsville, Md., was resumed the first Sunday in May. The services were conducted by the Rev. Father Jordan, C.P., in May; the Rev. Joseph M. Riordan, assistant pastor of St. Gregory the Great Church, in June; the Rev. Francis J. Flanigan, V.F., pastor of the Church of the Ascension, in July; and the Rev. Joseph V. Buckley, pastor of St. Francis Xavier's Church, Washington, D. C., in August.

For the first time in the history of the Baltimore foundation of the Dominican Sisters of the Perpetual Rosary, a Franciscan Father sang the Solemn Mass on the feast day of Our Blessed Father, St. Dominic. The Rev. Father Bonaventure, O.S.F., of Mt. St. Sepelchure, Washington, D.C., was the celebrant. The Rev. J. Kelly Reese, assistant pastor of St. Mark's Church, Catonsville, was Deacon, and the Rev. G. V. Oberle, of St. Bernard's Church, Baltimore, was Subdeacon. The Sisters sang the Mass.

On September 30, a Professed Novice will pronounce her perpetual vows at the Solemn Mass, which will be sung by the Rev. Francis T. Parr, C.S.S.R., of Philadelphia.

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